JUDAISM AND CATHOLICISM

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JUDAISM
AND
CATHOLICISM

BY

ROSALIE MARIE LEVY

Author of "The Heavenly Road,"
"Why Jews Become Catholics,"
"Heart Talks with Jesus," etc.

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✠ PATRICK CARDINAL HAYES, D.D.,
Archbishop of New York.

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"What doth the Lord thy God require of thee but to fear the Lord thy God, to walk in all His ways, and to love Him, and to serve the Lord thy God with all thy heart and with all thy soul; to keep for thy good the commandments of the Lord, and His statutes, which I command thee this day?" (Deut. 10:12, 13.)

"If I have found grace in Thy sight, show me now Thy ways, that I may know Thee, to the end that I may find grace in Thy sight." (Ex. 33:13.)

"O Lord, hear my prayer, give ear to my supplications. . . . Cause me to know the way wherein I should walk, for unto Thee have I lifted up my soul." (Ps. 143:1-9.)

Feast of Pentecost, 1927.

CHAPTER I

GOD AND THE SOUL

Q. Who is God?

God is an infinitely perfect Spirit, the creator and preserver of heaven and earth, and all things.

Q. How can we know God?

We can know God by His word and by His works.

Q. What proofs are there of the existence of God?

There are many proofs of the existence of God—of a Supreme Being. To mention a few:

(1) The necessity of a First Cause.

(a) The planets could no more have come into existence of themselves than a town could be built of itself. The scientist Kircher had a friend who doubted the existence of God, so he had a globe made and placed it in his study. His friend came to see him one day and asked where the globe came from. Kircher answered that it made itself. When his friend laughed at such an answer, Kircher replied, "It would be much easier for a little globe like that to make itself than the great one on which we live." (b) A light cannot kindle itself, and after it has been kindled it will go out in a few hours. But the heavens are lighted by the glorious light of the sun, which has burned for many thousands of years. (c) Look at the millions of stars. Who made them all, and caused them to illuminate the night? The Psalmist truly says "The heavens declare the glory of God, and the firmament

showeth His handiwork" (Ps. 19:2). (d) If any one were to find a beautiful marble statue on a desert island, he would say without hesitation that men had been there. If any one were to say that the wind and rain had torn it from the mountain side, and given it its form, we would consider him a fool. A greater fool is he who asserts that this wondrous world had no Creator.

(2) The marvelous order and design everywhere manifest in the visible world and attested to by all the natural sciences.

(a) If a ship sails on its way and arrives safely at its destination, we conclude that it had a clever pilot. (b) To say that the stars of the heaven of themselves direct their course, is as foolish as it would be to say that a ship had started from New York, sailed around the world, and returned safely without any one to guide it. (c) In all that is upon the earth we see traces of design and of a most wise Designer—in the construction of the bodies of animals, particularly of the bodies of men, in trees and plants, in the succession of the seasons. (d) The adaptation of means to ends in the human eye, the ear, and the various parts of the body, all imply an adapting intelligence, just as the adaptation of a watch to indicate the time, or the building of a house to shelter us, imply an intelligent constructor. (e) As it would be impossible that the letters of the alphabet should be grouped together by mere chance in the order of the "Talmud," so it is impossible that the arrangement of the universe could have come about by chance and without the knowledge and direction of a mighty intelligence.

(3) The testimony of all people, who have always believed in the existence of a Supreme Being. Among all nations, even the most degraded, we find invariably the worship of some kind of deity. We find towns without walls, without a ruler, without laws, without coin, but never without some sort of temple, prayer or sacrifice. Now, such universal consent is a mark of truth. The belief in God is an inner conviction,

which may almost be said to be inborn, inasmuch as every one can arrive at it with the greatest ease.

(4) The voice of conscience.

(5) The absurdity of atheism, for to deny the existence of God is to admit effects without causes. Only "The fool hath said in his heart: 'There is no God'". (Ps. 14:1.)

(6) And, lastly, revelation, which God has given us through Moses and other Divine messengers.

Q. What is man?

Man is an incarnate spirit, or rational creature, consisting of a body and a soul.

Q. What is the soul?

The soul is the principle of life. All of us, even children and savages, clearly recognize the difference between a living and a dead thing, between a living plant and a dead one, a live animal and a dead animal, a live man and a corpse; we all recognize that something is absent in the dead being which, when it was present, made what we call a living being. Now this thing which is absent in the dead and present in the living is what we call in philosophy the "principle of life," and in popular language the "soul."

Q. Have plants and animals souls as well as men?

Yes, plants and animals have souls, but as they are purely material so are their souls material and perishable like other matter; whereas, the soul of man, being spiritual, is immortal.

Q. What is meant by saying that the human soul is spiritual?

When we say that the human soul is spiritual we mean that it is immaterial, that is, not consisting of matter, and that it is capable of performing some operations without dependence on matter. It has

neither length, breadth, nor thickness, weight, visibility, nor any other quality that renders it subject to the senses.

Q. How do we know that the human soul is spiritual?

We know that the human soul is spiritual, because some of the acts and effects it produces are spiritual. Unless a substance is spiritual it cannot produce spiritual effects. No being can produce effects greater than itself.

Q. What acts or effects of the soul are spiritual or immaterial?

Thoughts and wishes are acts or effects of the soul and are of their very nature immaterial. For instance, a thought or a wish has no limitations of matter. Our own experience shows us that our thoughts and desires have no weight or dimensions, or any other sensible quality, it being as easy to think of the size of the earth as of a grain of dust, of a journey to the moon as of one to the next room.

Q. Has our soul any other qualities?

Yes, our soul possesses freedom, intelligence and immortality.

Q. What is meant by saying that our soul is free?

When we say that our soul is free, we mean that it can will or not will, act or not act, choose what is good and right or what is wrong and evil. We do not praise or blame a machine for its actions, but we do praise or blame the spontaneous actions of men.

Q. What do you mean by saying that the soul has intelligence?

By saying that the soul has intelligence we mean that it is capable of attaining knowledge that is above

the senses. For instance, it can perceive abstract things, such as the truths of mathematics, or concrete things, such as Almighty God or the human soul, which, being spiritual, cannot be perceived by the bodily senses.

Q. What is meant by saying that our soul is immortal?

When we say that our soul is immortal, we mean that it will never die: it cannot be destroyed or dissolved like the body, because being spiritual it has no parts. God alone can annihilate it, but He has declared that He will never do so, but will reserve it for reward or punishment for all eternity.

> "And many of them that sleep in the dust of the earth shall awake, some to *everlasting life,* and some to reproaches and *everlasting abhorrence.*" (Dan. 12:2.)
>
> "And the dust returneth to the earth as it was, and the spirit returneth unto God Who gave it." (Ecclesiastes 12:7.)
>
> "And the ransomed of the Lord shall return, and come with singing unto Zion, and *everlasting* joy shall be upon their heads." (Is. 35:10.)
>
> "Lift up your eyes to the heavens, and look upon the earth beneath; for the heavens shall vanish away like smoke, and the earth shall wax old like a garment, and they that dwell therein shall die in like manner; but My *salvation* shall be for ever, and My favor shall not be abolished." (Is. 51:6.)

Q. Why did God create man and place him in the world?

God created man and placed him in the world in order to know, love, and serve Him, and by this means to gain eternal life.

Q. How do we know that God created man to know, love, and serve Him, and by this means to gain eternal life?

We know that God created man to know, love, and serve Him because God being infinitely wise must act for an infinitely intelligent motive; being infinitely true and lovable He must will that His intelligent creatures know and love Him, and reason itself declares that the creature must exist for the service of the Creator. An analysis of the nature of man shows that he was made for happiness, and God, the wise Creator, Who gave him this nature must out of His infinite goodness have determined to satisfy it for all eternity, that is, while the human soul lasts.

Q. In what state was man created?

Man was created not only with all the qualities and privileges of a perfect nature, but also in a state of supernatural innocence, justice, happiness, and immortality.

Q. What was the purpose of this state?

The purpose of this state was to procure for man the happiness of seeing God face to face in Heaven for all eternity; and after having known, loved, and served Him here on earth to pass to this reward without suffering or death.

Q. How can man be perfectly happy by seeing God face to face for all eternity?

In this life we are made happy by the possession of what we regard as true, beautiful, lovable, or desirable in any way. Now everything that we know of or can imagine as desirable in any way is only a faint shadow or reflection of the uncreated infinite beauty and loveliness of the Creator. Therefore if the fleeting imitations of God in this life can make us so

happy, the actual vision, with the certainty of never losing this vision of the infinite perfections of God, in the life to come will render us perfectly happy. By seeing God face to face we mean seeing Him clearly as He is by direct intuitive vision, and not indirectly from His works, as in this life.

Q. Why is this state called supernatural?

This state is called supernatural because God did not owe it to the nature of man, and man could not attain to it by the mere strength of his nature.

CHAPTER II

RELIGION

Q. What is Religion?

Religion is the bond that unites man with God.

Q. Is there such a thing as Religion really existing?

There is such a thing as Religion really existing, because God being the Creator of man, and man the creature of God, there must be relations existing between them, like those which exist between parents and children, but infinitely more sacred and binding.

Q. Why are these relations so sacred and binding?

These relations are so sacred and binding because God is the Creator, Redeemer, Supreme Judge, and Last End of all mankind, of parents as well as children.

Q. In what do these relations consist?

These relations consist practically in this, that God has a Divine right to command us, and we have a solemn obligation to adore, love, and serve Him.

Q. Can the word "Religion" be used in any other sense?

The word "Religion" besides being used to mean the sum total of man's relations to God is also used to mean the system of truths that expresses those

relations, and, thirdly, the institution that teaches those truths and enforces those relations.

Q. Can there be more than one Religion in any of these uses of the word?

No, there cannot be more than one *true* Religion in any of these uses of the word. There can be only one *true* Religion, as there is but one God.

Q. Which is the true Religion?

The true Religion is that Religion which comes from God, and from Him alone; for He alone could make known to man his origin, his duties, and his last end.

Q. How is one able to tell which is the true Religion?

From the revelations of God to man.

Q. What is "Revelation"?

Revelation is the manifestation of something new or hidden. Thus Nature is constantly manifesting new facts and teachings to minds open to receive them.

Q. What is Divine Revelation?

Divine Revelation is God's manifestation to us of truths concerning Himself and our relations to Him; in other words, what we must believe and do if we would gain eternal life.

Q. Is Divine Revelation necessary?

Yes, Divine Revelation is morally necessary for the human race, that is, though human reason alone can and in some individual cases does lead man to the knowledge of the existence of God and man's chief duties towards Him, nevertheless, considering the actual condition of human nature, its weakness and

blindness, man would so often fail in his quest for God and religious truth, as we see from the widespread example of paganism and other false religions, that in order to provide a short cut to religious truth God, Who desires all men to be saved, must come to man's assistance through His Divine revelation. In other words, though God has equipped man with the sublime faculty of reason to enable him to arrive at the religious truth necessary, He has also, in His infinite goodness, superadded to the gift of reason the clear light of revelation.

Reason tells us with certainty of God's existence; that God is the Supreme Good affording us perfect happiness and permanent satisfaction, yet Reason alone cannot show us how we are to secure possession of this Supreme Good. It cannot show what we are to believe and do if we would gain that supreme happiness, which is the final possession of God. Yet, the desire is there, rooted in our nature; and God must satisfy the craving which He, the author of our nature, created. In other words: Revelation is necessary, God must reveal Himself to us.

Q. How has God revealed Himself to man?

God has revealed Himself to man in three great revelations: the Primitive revelation, which was made to Adam and the Patriarchs; the Mosaic revelation, which was made to Moses and the Prophets; and the Christian revelation, which was made to the whole world by Jesus Christ, the Son of God.

Q. Where are these revelations to be found?

They are to be found in the Holy Scriptures, that is, the Bible, which contains the word of God written by inspired authors.

Q. What is to be said of the so-called revelations or sacred books of other religions, for instance, the

Koran, etc.?

All such so-called revelations or sacred books are merely human documents containing, it is true, a certain amount of truth inasmuch as the human reason alone can attain to truth, or inasmuch as they embody in a more or less erroneous form elements derived by our common humanity from the primitive revelation given to Adam. But they also contain elements of error and extravagance that clearly manifest their human origin.

Q. Into how many parts is the Bible divided?

The Bible is divided into two parts: the Old Testament and the New Testament. The Old Testament, containing the books of Moses and the Prophets, points to the promised Messiah, that is to say, One Anointed and sent from God to be the Saviour of mankind, the Redeemer, a mediator between God and man; while the New Testament, containing the Gospels, shows that He has come in the Person of Jesus Christ, that He is God made man, and that He founded a Church which should, to the end of time, teach authoritatively what precisely God has revealed, and show how those teachings should be put into practice.

Q. How do we know that the books of the Old and the New Testament are inspired, authentic, and genuine?

We know that the books of the Old and New Testament are inspired, authentic, and genuine by the twofold proof of prophecy and miracle. First, that they evince a foreknowledge of events to take place far off in the future, which foreknowledge could not be had except through Divine revelation alone; secondly, because they are attested to by miracles.

Q. If the books of the Old and New Testament are attested to by the fulfilment of prophecy and

miracles, why do not all men accept them?

All men do not accept the truth of the Old and New Testament, first, because the truth of these sacred books have not yet been brought to the knowledge of vast masses of mankind, though every century and year their diffusion is steadily growing, and God, Who miraculously made these revelations in the beginning, has left their diffusion among the human race largely to human industry and piety. Secondly, because the force of human prejudice aroused either by racial, religious, or other party feeling dissuades many from even so much as examining their credentials. Thirdly, racial, religious, or other influences would be imperiled by the fearless examination of their credentials. Fourthly, because the weakness of human nature shrinks from the lofty doctrine and standard of conduct imposed by these sacred books; for human beings are not going to labor to understand and convince themselves of truths which impose irksome restraints and duties upon their free wills. And, fifthly; the lack of capacity or willingness for mental effort, or the low state of education on the part of so many, render it difficult for them to make the requisite study. It must not be forgotten that if mathematical, or astronomical, or chemical, or any other scientific pursuit imposed standards of conduct or restraints upon human liberty and human passions as does the study and acquirement of religious truth, men would still be groping in ignorance and barbarism. But all other branches of learning and all other fields of research, while they appeal to the intellect, leave the will and human conduct untrammelled. Religious inquiry and religious truth alone tend to put clamps upon the unruly tendencies of human nature, and for this reason only too often the human will, which inclines the intellect to study other branches of knowledge, successfully intervenes to keep the intellect from examining the evidence which might tend to put fetters upon the will.

Q. Can anything be substituted for Religion?

Nothing can be substituted for Religion; neither honor, nor patriotism, nor humanitarianism, nor ethical culture, nor good works, nor charity, because all of these have a merely human and natural origin, nature and purpose; and can in no wise affect the fundamental relations of man with God or his duty to God. And man can no more escape the fundamental obligations of his nature than he can the law of gravity or human mortality itself. Rather less can he, for Almighty God by an exercise of His absolute power could suspend the law of gravity as also man's liability to death, but not even God can exempt man from his inherent and essential obligations as a creature.

Q. Why can God suspend the law of gravity, as also man's liability to death, but cannot exempt man from his inherent and essential obligations as a creature?

Because the action of the law of gravity and the death of man depend upon the free will of God. But man's nature as a creature and the essential obligation of the creature to complete dependence upon the Creator is not a thing that depends on the free will of God. God is not obliged to create; if He does create, it is an act of His free will, but the nature of the being resulting from His free act of creation will be from the very nature of things, and not from God's will, a creature. And a creature must owe all that it is and has to the Creator.

Q. What is to be thought of indifferentism in matters of Religion?

Since Religion is an essential thing in human life and can in no way be substituted for, it follows that indifferentism of what kind so ever it be is unworthy of a thinking man.

Q. Which are the chief forms of indifferentism?

The chief forms of indifferentism are the following: First, there is the indifferentism of the man who is intellectually at peace in the matter of Religion, but whose will shrinks from the duties imposed by Religion. Such a man consequently may never practice the Religion which in his heart he accepts. His daily life is one of complete indifference to all religious practices or duties. Such a man, if he takes thought, must see that he is in a perilous spiritual condition.

A second form of indifferentism is that of a man who has no intellectual convictions on the matter of God or Religion, and though he sees the majority of men around him holding firmly to some Religion or other is yet so immersed in pleasure, or politics, or business cares, or in intellectual pursuits that he neglects to make any study of the one thing most essential until such time as some terrific sorrow or calamity comes into his life to make him realize how little he is and how helpless without the assistance of God. This man, though not as guilty as the first, is nevertheless not living up to the dictates of his rational nature.

A third form of indifferentism is that of a man who has some realization of the importance of Religion and would like to be interested in Religion, but is bewildered by the variety of conflicting views on Religion. He is oftentimes shocked at the unworthy conduct of men who profess to be religious, and resigns himself to a certain form of despair of ever finding religious truth or to a skepticism in regard to all religious truth. Men affected by this third form of indifferentism may be in good faith, but since they recognize the existence of a Supreme Being and feel in some measure the need of Religion, they have the strict obligation of prayer to the Supreme Being to give them light in their bewilderment to see the truth and strength to embrace it. And this light and strength, since He is of infinite goodness and mercy,

He will infallibly give to those who ask it and by their conduct show they are worthy of it.

Q. What is the result of indifferentism?

The result of any form of indifferentism is gradually to sap utterly man's sense of religious and moral values. Even with a lively sense of Religion in the heart of man, there will be many who, overcome by temptation, yield to the weakness of their nature and fail to live up to the dictates of conscience; but with the standards of Religion gone, moral standards weaken also, and we have the spectacle of men without standards doing wrong openly and without shame.

Q. How does Religion unite God with man?

Religion unites God with man by the truths that God teaches us, and by the duties that He imposes on us, as well as by graces that He communicates to us in order to believe the former and to practise the latter.

Q. How does Religion unite man with God?

Religion unites man with God since through it he cooperates with the graces God gives in order to believe what He has revealed and to do what He has commanded—in a word, it enables man to love God with his whole heart and soul.

Q. What is the end of Religion?

The end of Religion is the glory of God and the happiness of man both in this world and the next.

CHAPTER III

THE CHOSEN PEOPLE

Q. In the beginning what did God create?

In the beginning God created heaven and earth. Darkness was everywhere, and God said: "Let there be light," and light was made. This was on the first day.

Q. Then what did God create?

Then God created the sea, plants, sun, moon and stars, fish and birds, and all manner of living creatures. After this, He said: "Let us make man in our image after our likeness; and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over the earth, and over every creeping thing that creepeth upon the earth." (Gen. 1:26.)

Then God formed man out of the dust of the earth, and breathed into him an immortal soul, and called him Adam. God cast a deep sleep upon Adam, and He took one of his ribs and built it into a woman; and her name was Eve. God placed them in the Garden of Eden and they were very happy together.

Q. What did God do to test their obedience?

To test their obedience, God told Adam he might eat of the fruit of every tree, but of the fruit of the Tree of Knowledge of good and evil he should not eat; for on the day he should eat, he should surely die.

Q. How did the devil tempt our first parents?

The devil, under the form of a serpent, said to the woman: "Ye shall not surely die; for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as God, knowing good and evil." (Gen. 3:3-5.)

Q. Did Adam and Eve obey God?

No, Adam and Eve disobeyed the Divine command.

Q. How did God punish them?

God punished them by driving them out of the Garden of Paradise. He condemned the woman to bring forth her children in pain, and to be subject to man. He condemned the man to eat his bread in the sweat of his brow. They were also deprived of all right to Heaven, which they, as well as their descendants, would have gained had they obeyed God. But God promised them a Redeemer Who should make atonement for their sin, and thereby enable them to enter Heaven.

Q. What punishment did God pronounce against the serpent?

"Because thou hast done this, cursed art thou from among all cattle, and from among all beasts of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life." (Gen. 3:14.)

Q. Did God give our first parents any promise?

Yes, God gave them a promise of a future Redeemer, which promise we find contained in the following words addressed to the serpent:

> "I will put enmity between thee and the woman, and between thy seed and her seed; he* [her seed] shall bruise thy head and thou shalt bruise his* [her seed] heel." (Gen. 3:14-16.)

* Literally translated from the Hebrew.

Q. Who were Cain and Abel?

Cain and Abel were the first children of Adam and Eve. Both offered sacrifice to God, but God accepted Abel's and rejected Cain's, which caused Cain to be so jealous of his brother that he killed him.

Q. How did God punish Cain for this crime?

For this crime God punished Cain by making him a fugitive and vagabond on the face of the earth. His descendants were very wicked.

Q. Did other men persevere in good?

In time, all men, except Noah and his family, turned away from God and sank deeper and deeper into sin and vice. God then resolved to destroy the degenerate race of Adam by a flood.

Q. What did God command Noah to do?

God commanded Noah to build an ark and to take therein his wife and sons and their wives, and pairs of every species of animal, and sufficient food. Noah preached penance to the wicked and warned them of the evils that were to come, but they did not heed him. He obeyed the word of God and was saved.

Q. Were the descendants of Noah faithful to God?

The descendants of Noah became very numerous and spread all over the earth, but they in turn fell into wickedness and left the true faith which God had given to Adam and which Noah handed down to them. Instead of worshipping the true God, they became idolators and worshipped the sun, moon and stars, and other objects of nature. They attempted to build a tower that would reach to Heaven, but God confused their minds so that no man understood the other and they were unable to complete their work. This tower is known as the Tower of Babel.

Q. How did God provide that the true faith and the hope in a future Redeemer should not vanish utterly from the earth?

For this purpose God chose Abram, an upright man, to whom He revealed Himself and promised that if he would keep His laws and worship Him faithfully, He would multiply his people like the sand on the seashore. God changed His name to Abraham (father of many nations), and to test his faith bade him offer up his only son Isaac as a sacrifice to Him.

Q. Did Abraham obey God?

He made all preparations to do so, and at the last moment God sent an Angel who warned him not to harm the child. The Angel then told Abraham that the Lord would make him the father of a great people and from his descendants would come forth the long-promised Redeemer.

> "I will bless them that bless thee, and him that curseth thee will I curse; and *in thee* shall all the families of the earth be blessed." (Gen. 12:3.)
>
> "By Myself have I sworn, saith the Lord, because thou hast done this thing, and hast not withheld thy son, thine only son, I will bless thee, and I will multiply *thy seed* as the stars of Heaven, and as the sand which is upon the seashore; and *thy seed* shall possess the gate of *their** [thy seed's] enemies; and *in thy seed shall all the nations of the earth be blessed*, because thou hast hearkened to My voice." (Gen. 22:16-18.)

Q. What else did God do for Abraham?

God distinguished Abraham and his descendants—who were called Hebrews, and afterwards Israelites, or Jews—from all other nations, and during the course of time often revealed Himself to them in a wonderful manner.

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* Literally translated from the Hebrew.

Q. How many children had Isaac?

Isaac had two sons, Esau and Jacob, who were twins, but unlike in every respect.

Q. To which of Isaac's sons was the third promise of the Messiah made?

To Jacob.

Q. On what occasion?

Esau was loved by his father, and Jacob by his mother, Rebecca. As the first-born, Esau was entitled to the paternal blessing, but by means of deception Jacob obtained his brother's place. Realizing the consequences of his fatal mistake in selling his birthright for a mess of pottage, Esau conceived an implacable hatred against Jacob and threatened to kill him. At the advice of his mother, Jacob set out for Haran to visit his maternal uncle. When night overtook him on his journey, Jacob lay down on the ground to sleep and he dreamed: "There was a ladder set up on the earth, and the top of it reached to Heaven; and behold, the Lord stood beside him, and said: 'I am the Lord, the God of Abraham thy father, and the God of Isaac. The land whereon thou liest, to thee will I give it and to thy seed. And thy seed shall be as dust of the earth. . . and *in thee and thy seed shall all the families of the earth be blessed.*'" (Gen. 28: 12-15.)

Q. How many children did Jacob have?

He had twelve sons, and from them are descended the twelve tribes of Israel.

Q. Who was Jacob's favorite?

Jacob's favorite was Joseph, who for this reason was hated by his brethren and by them sold into slavery in Egypt. He was cast into prison and while there interpreted the dreams of Pharaoh's butler and

baker, and later that of King Pharaoh himself. This pleased Pharaoh very much and he made Joseph governor of Egypt. In this position by his great wisdom and foresight he saved the people from starvation.

Q. What prophecy did Jacob make regarding the coming of the Messiah?

*The sceptre shall not pass from Judah, nor the ruler's staff from between his feet, till that He come whose it is, and His be the obedience of the folk.** (Gen. 49:10.)

Q. How did the Egyptians treat the Israelites?

As the Israelites grew to be a great people, the Egyptians were afraid they would become rulers of the land, so they subjected them to the most cruel slavery. Finding that they multiplied the more under oppression, Pharaoh commanded that every male child of the Israelites, as soon as born, should be thrown into the river Nile. Thus many thousands of helpless babes perished.

Q. Who was Moses?

Moses was the son of Amram, a grandson of Levi, who had married Jochabed. The birth of Moses was kept secret for three months. When the fond mother could hide her son no longer, she made a basket of bulrushes and putting the baby into it, she laid him in the sedges near the bank of the river. Shortly after, Pharaoh's daughter came to the river to bathe, and perceiving the basket, ordered it brought to her. On seeing the infant her heart was touched with compassion, and she resolved to save the life of the little foundling. She gave the child into the care of its own mother, who nursed him tenderly. When he required her aid no longer, she brought him to court; and he was adopted by the princess under the name

* Literally translated from the Hebrew.

of Moses, that is, saved from the waters. He grew up surrounded by all the luxuries of the court, and the honors and distinctions incident to his exalted position.

Q. When Moses learned the secret of his birth what did he do?

When about forty years of age Moses learned the secret of his birth, he voluntarily left Pharaoh's palace, renounced his adoption and began to take an active interest in the welfare of his countrymen, who were groaning in abject slavery.

Q. How did God appear to Moses, and what did He say to him?

On one occasion while Moses was employed near Mount Horeb the Lord appeared to him in the midst of a burning bush and told him that He had chosen him to lead the Israelites out of Egypt.

Q. Did Moses obey God?

Moses and his brother Aaron returned to Egypt and told the people all the Lord had commanded, but it was not until Moses had wrought many miracles before them that they believed and adored God. Pharaoh forbade them to leave Egypt; so the Lord, using Moses as His instrument, sent upon the Egyptians ten great and terrible plagues. Before the last one, the death of the first-born of the Egyptians, God commanded the Israelites to sprinkle the doors of their houses with the blood of a lamb. This they did and the Angel of the Lord, appointed to strike the first-born, passed over all the Israelites. God then led the Israelites, with Moses at their head, out of Egypt. They finally reached the Red Sea, Pharaoh and his armies pursuing them, but Moses at the command of God stretched forth his rod over the sea and divided the waters, enabling the Israelites to cross in safety.

The Egyptians tried to follow, but, at the command of God, Moses again stretched forth his rod over the sea and the waters returned to their place and Pharaoh and his whole army were drowned.

God performed many further miracles for the Israelites, for they were His chosen people. After traveling over two months they came to Mount Sinai, where God, amidst thunder and lightning, gave Moses the Ten Commandments written on two tablets of stone.

Q. Did the Israelites remain faithful to God?

Not altogether; they often murmured against Moses and Aaron and wished they had died in Egypt or the desert. They debased themselves to such a degree that they made a golden calf and adored it as their god. The Lord therefore told Moses He would destroy the Israelites, as they were an incredulous people. Moses prayed to the Lord to pardon them, and God heard his prayer.

Q. How did God punish the Israelites?

As a punishment for their sin God declared that not one of them that had reached the age of twenty should enter the Promised Land, Josue and Caleb excepted, but that their children would do so after wandering in the desert for forty years. God protected them in their wanderings and performed miracles every day, which should have made them believe His words. Their clothing never grew old, they were fed with manna, or bread, which fell from heaven every night, and were given water from a rock.

Q. After the death of Moses, what did God command Josue to do?

After Moses died, the Lord commanded Josue to cross the Jordan and enter the Promised Land. The priests carried the Ark of the Covenant and the people followed, crossing the Jordan as their fathers had crossed the Red Sea forty years before.

Q. Were the Israelites grateful for all God did for them?

The Israelites should have been grateful for the many blessings God bestowed upon them, but they were not. They allowed themselves to be led astray by their pagan neighbors, and were constantly falling into vice and idolatry through mixed marriages.

Q. What did God do to punish them?

In punishment for their sins, God delivered them into the hands of their enemies. Servitude taught them repentance and brought them to acknowledge their dependence upon God. He therefore ordained that pious men, selected from among the people and called Judges, should rule them and work their deliverance.

Q. Who was the sixteenth judge?

The wise and holy Samuel was the sixteenth judge. But the people, ever restless, were anxious to have a king to rule over them after the manner of the pagan nations, so God told Samuel to anoint Saul as their king.

Q. Did Saul remain faithful to God?

For many years Saul was obedient to God and led a good life, but with too much prosperity he fell away and disobeyed the word of the Lord when he was commanded to cut off the Amalecites and to spare nothing.

Q. How did God punish Saul?

God punished Saul by cutting him and his heirs off from the throne of Israel.

Q. Who was the next king of Israel?

The next king was David, the son of Jesse, of the tribe of Juda and the city of Bethlehem. He was a

great prophet and wrote many psalms in praise of God, the most remarkable being those in which he prophesied the coming of the Messiah, Who was to be born of his family and Whose kingdom would have no end. (See page 41.)

Q. Upon David's death who succeeded him?

His son Solomon. In the fourth year of Solomon's reign he began to build a Temple to the Lord in Jerusalem on Mount Moriah. This wonderful house of God was completed at the end of seven years: it was built of rare material and its interior was overlaid with plates of gold. It was dedicated with great pomp and splendor, and the Ark of the Covenant, which contained the two tablets of stone given by God to Moses on Mount Sinai, was placed in the Holy of Holies.

Q. Did Solomon persevere to the end in virtue?

For twenty years Solomon walked in the footsteps of his father David, but as he grew older he was led away from God by the blandishments of pagan women and became an idolator.

Q. What did God do to punish Solomon?

God became very angry and told Solomon that on account of the sins he had committed He would divide the kingdom and give it to another. God made him a promise, however: "I will not rend away all the kingdom; but I will give one tribe to thy son, for David My servant's sake. . ." (1 Kings 11:13)*

Q. What happened after the death of Solomon?

After the death of Solomon the kingdom was divided, according to God's word, and only the tribe of Judah, together with the fragments of the decimated tribe of Benjamin, remained faithful to the kings of

* 1 Kings, Jewish Bible, same as 3 Kings, Catholic Bible.

the house of David, who always ruled in Jerusalem. Sichem, in the province of Samaria, was the capital of the other ten tribes for two hundred and fifty years. They were known as the Kingdom of Israel, and during that period they had nineteen kings, and disorder, vice and idolatry reigned supreme among them.

Q. What did God do to induce the people to return to the practice of their religion?

He raised up saintly men called Prophets, who preached and performed miracles in both the kingdoms of Israel and Judah.

Q. Did Israel heed God and the Prophets?

Israel became more and more wicked, did not heed God and despised His prophets, so, weary of her crimes, God resolved to destroy her. He permitted the Syrians and others to conquer and oppress them, and finally the King of Assyria came with a mighty army and after three years of fighting took Samaria and led the chiefs of the people, the priests, and the most representative of the inhabitants captives into Assyria. Those who were led away in captivity never returned, but mixed with the inhabitants of Assyria and the surrounding nations.

Q. What was the conduct of Judah?

From the death of King Rehoboam, the son of Solomon, to the year 586 B. C., eighteen princes of the house of David governed Judah. Some of them obeyed God, while others were very wicked. To punish the latter, God permitted their enemies to prevail against them and at last Jerusalem was taken by the Babylonians in the year 586 B. C., and forty thousand Jews, including their principal men, were led into captivity and the kingdom of Judah destroyed. The Jews remained in captivity seventy years and learned to humble themselves, to acknowledge their

sins, and to worship the one true God in the manner prescribed by Moses many centuries before. They collected, carefully read, and interpreted the books of Holy Scripture, and multitudes willingly suffered martyrdom rather than worship idols. During their long captivity the Prophets Jeremiah, Daniel and Ezechiel† instructed and sustained the Jews by their prophecies. God led the Jews back to their own country and they immediately rebuilt Jerusalem and the Temple and for about two hundred years lived in peace and contentment.

Q. What other prophets were raised up by Almighty God?

God raised up other prophets to help and encourage His people, amongst the latter being Haggai† (Aggeus), and Zechariah† (Zachary), who also foretold the coming of the Messiah.

> "The word that I covenanted with you when ye came out of Egypt have I established, and My spirit abideth among you; fear ye not. For thus saith the Lord of hosts: Yet once, it is a little while, and I will shake the heavens, and the earth, and the sea, and the dry land, and I will shake all nations, and *the Chosen** of all nations shall come; and I will fill this house with glory, saith the Lord of hosts." (Hag. 2:5-9.)
>
> "Sing and rejoice, O daughter of Zion: for, lo I come, and **I will dwell in the midst of thee,** saith the Lord. And many nations shall join themselves to the Lord in that day, and shall be My people, and **I will dwell in the midst of thee;** and thou shalt know that the Lord of hosts hath sent Me unto thee. And the Lord shall inherit

† Since all Old Testament quotations are taken from the English version, issued by the Jewish Publication Society, the spelling of the Scriptural names in the texts is made to conform to the same.

* Literally translated from the Hebrew.

Judah as His portion in the holy land, and shall choose Jerusalem again. Be silent, all flesh, before the Lord; for He is aroused out of His holy habitation." (Zech. 2:14-17.)

Q. Who was the last of the prophets?

The last of the prophets amongst the Jews was Malachi, who lived about 444 B. C. He preached against the hypocrites of his day and especially against the unworthy priests. He is remarkable for his wonderful prophecy that God would reject the sacrifices of the Old Law and in their place institute a New Sacrifice that would not cease from the rising to the setting of the sun.

"Neither will I accept an offering at your hand. For from the rising of the sun even until the going down of the same My name is great among the nations, and in every place offerings are presented unto My name, even pure oblations; for My name is great among the nations, saith the Lord of hosts." (Malachi 1:10,11.)

Q. What was the condition of the Jews during the centuries immediately preceding the coming of the Messiah?

After the death of Alexander the Great in 323 B. C., the Jews were again persecuted by different nations. There sprung up amongst them certain sects called the Pharisees and Sadducees, and owing to their influence a deterioration in morals took place. Many honored God only with their lips, while their conduct was according to the sinful desires of their heart.

The whole world beyond Judea was buried in idolatry and abomination; cruelty and oppression reigned everywhere, and mankind longed for the return of a better age. There remained but one thing more—the fulfilment of the prophecy made by Jacob to his son Judah when he gave him his blessing:

"Judah, thee shall thy brethren praise. Thy hand shall be on the neck of thine enemies; thy father's sons shall bow down before thee. . . . The sceptre shall not depart from Judah, nor the ruler's staff from between his feet, *till that He come Whose it is, and His be the obedience of the folk.*"* (Gen. 49:8-10.)

Q. *How did the Romans get possession of Judea?*

The successors of the Maccabees were in continual warfare, civil as well as foreign. As a last hope the Romans were called in as arbitrators. Their armies soon filled the country, the government was seized, and Herod, a stranger, was appointed king of the Jews. Thus perished the kingdom of Judah; the sceptre had passed from the tribe of Judah; the time had come when the promised Messiah† should come to bless the world and save mankind.

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* Literally translated from the Hebrew.

† The word Messiah is derived from the Hebrew root "Mashah," to anoint, which is equivalent to the Greek "Chrio," to anoint, whence "Christus," the Anointed One. It is necessary to keep in mind that in the name "Jesus Christ," "Jesus" is the personal name of our Saviour (from the Hebrew Jeshua or Joshua) and "Christ" is His title, being a word formed from *Christos*, the Greek translation for *Messiah*. Thus the name of our Blessed Lord should, for purposes of greater intelligibility, be rendered "Jesus the Messiah," and in the following chapter to bring out more clearly the significance of the Scripture the word "Christ" is always accompanied by its Hebrew equivalent "Messiah." For the writers of the New Testament being Hebrews, always meant "Messiah" when writing its Greek translation, "Christ."

CHAPTER IV

THE MESSIAH

Q. Did the people of Israel expect a Messiah?

The Israelites not only expected but longed for the coming of a Messiah.

All their religious ceremonies centered around Him.

All their rites symbolized Him.

All their faith was in Him.

Moses longed to see the day of the Messiah, as did Jacob:

> "I wait for Thy salvation, O Lord." (Gen. 49:18.)

And David:

> "Show us Thy mercy, O Lord, and grant us Thy salvation." (Ps. 85:8.)

And Isaiah:

> "Let the skies pour down *justice*.* Let the earth open, that they may bring forth salvation." "Oh that Thou wouldst come down, that the mountains might quake at Thy presence!" (Is. 45:8; 64:2.)
>
> "Drop down dew, ye heavens from above, and let the skies pour down *justice*;* let the earth open that they may bring forth salvation, and let her cause *justice** to spring up together." (Is. 45:8.)
>
> "Get thee up into the high mountain; O thou that tellest good tidings to Jerusalem; lift up thy voice with strength; lift it up, be not afraid; say

* Literally translated from the Hebrew.

unto the cities of Judah: **Behold your God!"** (Is. 40:9.)

"Therefore the Lord Himself shall give you a sign. Behold a *virgin** shall conceive, and bear a son, and shall call His name Immanuel [God with us]." (Is. 7:14.)

"How long wilt thou turn away coyly, O thou backsliding daughter? for the Lord hath created a new thing in the earth: a woman shall *encompass** a man." (Jer. 31:22.)

"Behold, the days come, saith the Lord, that I will raise unto David a righteous **shoot,** and **He shall reign as King** and prosper, and shall execute *judgment** and justice in the land." (Jer. 23:5.)

All sighed for His coming, which was to take place in the time of the second temple and about seventy weeks of years after Daniel's prophecy. (Dan. 9.)

"I will shake the heavens, and the earth, and the sea, and the dry land; and I will shake all nations, and *the chosen** of all nations shall come, and I will fill this house with glory, saith the Lord of hosts. . . . The glory of this latter house shall be greater than that of the former, saith the Lord of hosts; and in this place will I give peace, saith the Lord of hosts." (Hag. 2:6-9.)

"But thou, Bethelem Ephrathah, which art little to be among the thousands of Judah: out of thee shall *He** come forth unto Me that is to be ruler in Israel." (Micah 5.2.)

"And ye shall flee to the valley of the mountains; for the valley of the mountains shall reach unto Azel; yea, ye shall flee, like as ye fled from before the earthquake in the days of Uzziah king of Judah; and **the Lord my God shall come, and all the holy ones with thee.**" (Zech. 14:5.)

Q. What was the constant aim of the Prophets?

* Literally translated from the Hebrew.

It was the constant aim of the Prophets to confirm the Mosaic covenant and to prepare Israel for the Messianic dispensation. They revealed the details of the coming of the Messiah, of His family descent, of the time and place of His birth, His miracles, His life of suffering, His rejection by His own people, the sacrifice of His life for their salvation, and, finally, the spirit and universality of His kingdom.

Q. What is a Prophet?

A Prophet is a man sent by God to bear witness to Divine truth and foretell things which God alone can know.

Q. Are prophecies a certain proof of the religion in favor of which they are made?

Prophecies are a certain proof of the religion in favor of which they are made, since God alone can inspire them, and, as He is truth itself, He cannot do so to authorize what is false.

Q. Why did God, from the beginning of the world, promise a Redeemer to man?

God promised a Redeemer to man from the beginning of the world in order (1) to prevent him from being discouraged and falling into despair, and (2) to teach him to sanctify his actions and prayers by uniting them with those of the future Redeemer, and thereby to secure his salvation.

Q. Why did God draw beforehand the portrait of the Messiah?

God drew beforehand the portrait of the Messiah that man might not fail to recognize Him when He should come.

Q. To whom did God intrust the safe-keeping of the revelations concerning the Messiah?

It was to the Jews that God intrusted the safe-keeping of all the revelations concerning the Messiah, and to them also the task of defending them and carrying them everywhere over the earth.

Q. How did God prepare the Jews for the coming of the Messiah?

God prepared the Jews for the coming of the Messiah by purifying them through continual trials, intended to detach them from the earth and fit them to accept the doctrines of the Gospel.

Q. Did the Jews recognize the Messiah when He came?

Multitudes did, but on account of the opposition of their leaders, many were afraid to acknowledge Him openly.

Q. Why did not all the Jews recognize the Messiah when He came?

Because they confounded the two sets of prophecies regarding Him—those of His first coming and those of His second coming. Those of His first coming show Him to be "despised and forsaken of men, a man of pains, and acquainted with disease, and as one from whom men hide their face," while those of His second coming show Him to be "a great King coming in glory." They thought that the Messiah was to be a great King of this world Who would make their nation the grandest on earth, and bestow upon them in abundance honors, riches and all the pleasant things of this life. And when He came poor and lowly, a "Man of Sorrows," a King indeed but not of this world, they refused to acknowledge Him as the Messiah of the prophets, and instead persecuted Him and put Him to death.

Q. How did the Israelites look on the Old Testament?

The Israelites looked on the Old Testament, written by the Prophets who were inspired by God, as a sacred book—a book which possessed no merely human authority, but an authority which was Divine.

Q. How do Catholics look on the New Testament?

Catholics look on the New Testament as the sequel to the Old, the fulfilment of the hopes and predictions of the Hebrew Prophets, and the biography of Jesus Christ, i.e., Jesus the Messiah (see page 35) as He walked among men.

Q. How do you show that the Messianic prophecies of the Old Testament were fulfilled in the life of Jesus?

PROPHECIES	FULFILMENT
The descent of the Messiah from Abraham is clear in the promises: "I will bless them that bless thee, and him that curseth thee will I curse; and **in thee** (Abraham) shall all the families of the earth be blessed." (Gen. 12:3.) "And in **thy seed** shall all the nations of the earth be blessed; because thou hast hearkened to My voice." (Gen. 22:18.)	During the reign of King Herod there lived in the mountains of Judea a priest named Zachary, and his wife Elizabeth, both of whom obeyed faithfully all the commandments of God. Though well advanced in years, they had no children, which caused them great grief. One day while Zachary was offering incense in the Temple, according to the custom of the priests, an Angel appeared to him and announced that his wife would bear a son, who should be called John; that he would be great be-
Jacob prophesied that the Messiah should be of the tribe of Judah: *The sceptre shall not pass from Judah, nor the ruler's*	

*staff from between his feet, till that He come Whose it is, and His be the obedience of the folk.** (Gen. 49:10.)

That the Messiah should be of the family of David, is prophesied in 2 Sam. 7: 12-13:†

"When thy days are fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, that shall proceed out of thy body, and I will establish His kingdom. He shall build a house for My name, and I will establish the throne of His kingdom for ever."

And to David is given the same assurance:

"His seed also will I make to endure for ever, and His throne as the days of heaven." (Ps. 89:30.)

"His seed shall endure for ever, and His throne as the sun before Me. It shall be established for ever as the moon; and be steadfast as the witness in the sky." (Ps. 89:37-38.)

"I saw in the night visions, and, behold, there fore the Lord, would convert many of the Israelites, and would prepare for the coming Messiah a perfect people. Zachary doubted the Angel's word and was deprived of his speech until such time as these things should come to pass. (Luke 1:5-20.)

"In the sixth month [after the conception of St. John the Baptist], the Angel Gabriel was sent from God into a city of Galilee, called Nazareth, to a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name was Mary. And the Angel being come in, said unto her: 'Hail, full of grace, the Lord is with thee: blessed art thou among women.' Who having heard, was troubled at his saying, and thought with herself what manner of salutation this should be. And the Angel said to her: 'Fear not, Mary, for thou hast found grace with God. Behold, thou shalt conceive in thy womb, and shalt bring forth a Son; and thou shalt call His name Jesus. He shall be great, and shall be called the Son of

*Literally translated from the Hebrew.

†2 Samuel, Jewish Bible, same as 2 Kings, Catholic Bible.

came with the clouds of heaven one like unto a son of man, and He came even to the ancient of days, and He was brought near before Him. And there was given Him dominion, and glory, and a kingdom, that all the peoples, nations, and languages should serve Him; His dominion is an everlasting dominion, which shall not pass away, and His kingdom that which shall not be destroyed." (Dan. 7:13, 14.)

He was to be born of a virgin of the House of David:

"Behold a *virgin** shall conceive and bear a Son, and His name shall be called Immanuel." (Is. 7:14. See also Is. 2:19.)

"Behold, the days come, saith the Lord, that I will raise unto David a righteous shoot, and he shall reign as king and prosper, and shall execute justice and righteousness in the land. (Jer. 23:5.)

the Most High; and the Lord God shall give unto Him the throne of David His father; and He shall reign in the house of Jacob for ever. And of His kingdom there shall be no end.' (Luke 1:26-33.)

"And Mary said to the Angel: 'How shall this be done, because I know not man?' And the Angel answering said to her: 'The Holy Ghost shall come upon thee, and the power of the Most High shall overshadow thee. And therefore also the Holy [One] which shall be born of thee shall be called the Son of God. And behold thy cousin Elizabeth, she also hath conceived a son in her old age; and this is the sixth month with her that is called barren: because no word shall be impossible with God.' And Mary said: 'Behold the hand-

*Literally translated from the Hebrew.

Isaiah prophesied the birth of the Saviour, Who would be at the same time both God and man:

"**For a Child is born unto us, a Son** is given unto us, and the government is upon His shoulder; and His name is called wonderful, *counselor, God the mighty, Father for ever, the Prince of Peace.*"* (Is. 9:5.)

*Literally translated from the Hebrew.

maid of the Lord; be it done to me according to thy word.' And the Angel departed from her." (Luke 1:34-38.)

"And it came to pass, that in those days there went out a decree from Caesar Augustus, that the whole world should be enrolled. . . And all went to be enrolled, every one into his own city. And Joseph also went up from Galilee, out of the city of Nazareth into Judea, to the city of David, which is called Bethlehem; because he was of the house and family of David, to be enrolled with Mary his espoused wife, who was with child. And it came to pass, that when they were there, her days were accomplished, that she should be delivered. And she brought forth her first-born Son, and wrapped Him up in swaddling clothes, and laid Him in a manger; because there was no room for them in the inn. And there were in the same country shepherds watching, and keeping the night watches over their flock. And behold an Angel of the Lord stood

by them, and the brightness of God shone round about them; and they feared with a great fear. And the Angel said to them: 'Fear not; for, behold, I bring you good tidings of great joy, that shall be to all the people; for, this day, is born to you a Saviour, Who is Christ [the Messiah] the Lord, in the city of David. And this shall be a sign unto you. You shall find the Infant wrapped in swaddling clothes, and laid in a manger.' And suddenly there was with the Angel a multitude of the heavenly army praising God, and saying: 'Glory to God in the highest; and on earth peace to men of good will.'" (Luke 2:1-14.)

The Prophet Micah names even the town where the Saviour shall be born:

"But thou, **Bethlehem Ephrathah,** which art little to be among the thousands of Judah, out of thee shall *He** come forth unto me that is to be

"The shepherds said one to another: 'Let us go over to **Bethlehem,** and let us see this word that is come to pass, which the Lord hath showed to us.' And they came with haste; and they found Mary and Joseph and the Infant lying in the manger. And seeing, they understood of the word that had been spoken to them concern-

*Literally translated from the Hebrew.

Ruler in Israel, whose goings forth are from of old, from ancient days." (Micah 5:1.)

ing this Child. And all who heard what the shepherds told them wondered. And the shepherds returned, glorifying and praising God, for all the things they had heard and seen, as it was told unto them." (Luke 2:15-20.)

Forty days after Jesus was born, Mary and Joseph carried the Child to the Temple to present Him to the Lord, and as was the practice among the poor, they also took two turtle doves as an offering. Simeon, a very holy man, lived in Jerusalem. God had revealed to him that he should not die until he had seen the Saviour. When Mary and Joseph entered the Temple, he also entered by the inspiration of the Holy Ghost, and taking the Child Jesus in his arms, he cried out: "Now, Thou dost dismiss Thy servant, O Lord, according to Thy Word in peace: because my eyes have seen Thy salvation, which Thou hast prepared before the face of all peoples: a light to the revelation of the Gentiles, and the glory of Thy people Israel. And

"And He shall be for a sanctuary; but for a stone of stumbling and for a rock of offence to both the houses of Israel, for a gin and for a snare to the inhabitants of Jerusalem. Any many among them shall stumble, and fall, and be broken, and be snared, and be taken." (Is. 8:14, 15.)

The Messiah was to be adored by kings from distant lands, and they were to bring Him gifts:

"The kings of Tarshish and of the isles shall render tribute; the kings of Sheba and Seba shall offer gifts." (Ps. 72:10.)

His father and mother were wondering at those things which were spoken concerning Him. And Simeon blessed them, and said to Mary His mother: *Behold this child is set for the fall, and for the resurrection of many in Israel, and for a sign which shall be contradicted.*" (Luke 2: 25-34.)

Three Wise Men having seen the star in the east, followed it, and some time after the birth of Jesus, came to Jerusalem and inquired where they could find the new-born King of the Jews, as they wished to adore Him. When King Herod heard this he was very much troubled, as was all of Jerusalem, so he called together the chief priests and doctors of the law and asked them where Christ [the Messiah] should be born. They said "in Bethlehem of Judah." Herod then sent for the three Wise Men and told them to go and when they found the Christ to return and tell him. The star led them to the Child, and falling down they adored the Infant Saviour, and pre-

sented Him with rare gifts of gold, frankincense and myrrh. God then warned them in a dream not to return to Herod, so they went back another way into their own country. (Matt. 2:1-12.)

He was to be announced by a Forerunner who would preach salvation to the people:

"Hark! one calleth: 'clear ye in the wilderness the way of the Lord, make plain in the desert a highway for our God.' Every valley shall be lifted up, and every mountain and hill shall be made low; and the rugged shall be made level, and the rough places a plain; and the glory of the Lord shall be revealed, and all flesh shall see it together; for the mouth of the Lord hath spoken it." (Is. 40:3-5.)

"Behold, **I send My messenger, and he shall clear the way before Me; and the Lord, Whom ye seek, will suddenly come to His temple;** and the messenger of the covenant, whom ye delight in, behold, he cometh, saith

For thirty years Jesus lived in Nazareth in obscurity, subject to Mary and Joseph. When the time came for Him to begin His public life, He bade John the Baptist, who was His cousin, the son of Elizabeth and Zachary, an aged priest of Judea, to come forth from the desert, where he had lived from childhood, to preach to the people.

In the fifteenth year of the reign of Tiberius Caesar, Pontius Pilate was governor of Judea, and Herod tetrarch of Galilee. At the mouth of the Jordan near Bethany is found **John the Baptist preaching to the people: "Do penance: for the kingdom of heaven is at hand."** The news of John's preaching the baptism of penance for the remission of sins in the country about the Jordan spread far and near and great

the Lord of hosts. . . . . And he shall sit as a refiner and purifier of silver, and he shall purify the sons of Levi, and purge them as gold and silver; and there shall be they that shall offer unto the Lord offerings in righteousness." (Malachi 3:1-3.)

Moses said that the Messiah was to be a prophet or teacher of the people:

"A prophet will the Lord thy God raise up unto thee, from the midst of thee, of thy brethren, **like unto me; unto Him ye shall hearken;** according to all that thou didst desire of the Lord thy God in Horeb in the day of the assembly, saying: 'Let me not hear again the Voice of the Lord my God, neither let me see this great fire any more, that I die not.' And the Lord said unto me: 'They have well said that which they have spoken. **I will raise them up a Prophet from among their brethren, like unto thee; and I will put My words in His mouth, and He shall speak** crowds from Jerusalem and Judea came to hear him, and many were baptized. (Luke 3:1-7.)

The Jewish priests and the leaders of the Pharisees in Jerusalem met in consultation about the Baptist, for they saw the agitation of the people to whom John preached. They sent priests and Levites to the Baptist to ask "Who are thou?" and immediately he confessed, and did not deny; and he confessed: "I am not the Christ [the Messiah]. *I am the voice of one crying in the wilderness: Make straight the way of the Lord.*" I baptize with water; but there hath stood one in the midst of you, whom you know not. The same is He that shall come after me Who is preferred before me; the latchet of Whose shoe I am not worthy to loose." (John 1:19-27.)

unto them all that I shall command Him. And it shall come to pass, that whosoever will not hearken unto My words which He shall speak in My name, I will require it of him.'" (Deut. 18:15-19.)

The Messiah was to be the Son of God:

"Thou art My Son, this day have I begotten Thee. Ask of Me, and I will give the nations for thine inheritance, and the ends of the earth for Thy possession." (Ps. 2:7, 8.)

"For a Child is born unto us, a Son is given unto us, and the government is upon His shoulder; and His name is called *wonderful, counselor, GOD THE MIGHTY, Father for ever, the Prince of Peace.*"* (Is. 9:5.)

"Behold a *virgin** shall conceive and bear a Son, and His name shall be called Immanuel." (Is. 7:14.)

"Then cometh Jesus, from Galilee to the Jordan, unto John, to be baptized by him. But John stayed Him, saying: 'I ought to be baptized by Thee, and comest Thou to me?' And Jesus answering, said to him: 'Suffer it to be so now, for so it becometh us to fulfil all justice.' Then he suffered Him. And Jesus being baptized, forthwith came out of the water; and lo! the heavens were opened to Him; and He saw the Spirit of God descending in a bodily shape as a dove, and coming upon Him. And behold a Voice from heaven, saying: 'This is My beloved Son, in Whom I am well pleased.'" (Matt. 3:13-17.)

"The next day, John saw Jesus coming to him, and he saith: 'Behold the Lamb of God, behold Him Who taketh away the sin

*Literally translated from the Hebrew.

He was to be a great worker of miracles:

"Then shall **the eyes of the blind be opened,** and the **ears of the deaf shall be unstopped.** Then shall **the lame man leap as a hart,** and **the tongue of the dumb shall sing.**" (Is. 35:5.)

He would be compassionate and forgiving:

"I will seek that which was lost, and will bring back that which was driven away, and will bind up that which was broken, and will **strengthen that which was sick.**" (Ezechiel 34: 16.)

He would work without ostentation:

"Behold My servant, whom I uphold; Mine elect, in whom My soul delighteth; I have put My spirit upon Him, He shall make the right to go forth to the nations. He shall not cry, nor lift up, nor cause His voice to be heard in the street. A of the world. This is He, of whom I said: After me there cometh a man, who is preferred before me, because He was before me.'" (John 1:29, 30.)

Jesus gathered around Him twelve men, called Apostles. They followed Him everywhere and witnessed all of His miracles and heard all of His teachings. His first miracle was performed at the marriage feast at Cana in Galilee, when He changed the water into wine. (John 2:1-12.) The following are some of the other miracles recorded in the New Testament:

Healing of the ruler's son at Capharnaum. (John 4:46-54.)

The daughter of Jairus raised to life. (Matt. 9: 23-26.)

Two blind men receive their sight. (Matt. 9:27-31.)

Healing of a dumb man possessed by the devil. (Matt. 9: 32-35.)

Healing one sick of the palsy. (Mark 2:3-12.)

Cleansing of the ten lepers. (Luke 17: 11-20.)

Healing a man who was a cripple thirty-eight

bruised reed shall He not break, and the dimly burning wick shall He not quench; He shall make the right to go forth according to the truth. He shall not fail nor be crushed, till He have set the right in the earth; and the isles shall wait for His teaching.

Thus saith God the Lord, He that created the heavens, and stretched them forth, He that spread forth the earth and that which cometh out of it, He that giveth breath unto the people upon it, and spirit to them that walk therein: I the Lord have called Thee in righteousness, and have taken hold of Thy hand, and kept Thee, and set Thee for a covenant of the people, for a light of the nations; to open the blind eyes, to bring out the prisoners from the dungeon, and them that sit in darkness out of the prison-house." (Is. 42:1-7.)

"The spirit of the Lord God is upon Me; because the Lord hath anointed Me to bring good tidings unto the humble; He hath sent Me to bind up the broken-hearted to pro-

years. (John 5: 1-16.)

Feeding of five thousand with five barley loaves and two fishes at Decapolis. (John 6:1-14.)

The widow's son raised to life at Naim. (Luke 7:11-16.)

Raising to life of Lazarus of Bethania after he had been dead four days. (John 11:1-47.)

claim liberty to the captives, and the opening of the eyes to them that are bound; to proclaim the year of the Lord's good pleasure, and the day of vengeance of our God; to comfort all that mourn." (Is. 61:1, 2.)

He would enter Jerusalem in triumph:

"Rejoice greatly, O daughter of Zion, shout, O daughter of Jerusalem: **Behold thy King** cometh unto thee, He is triumphant and victorious, lowly, and **riding upon an ass,** even upon a colt the foal of an ass . . . and He shall speak peace unto the nations; and His dominion shall be from sea to sea, and from the river to the ends of the earth." (Zech. 9:9-11. See also Is. 62:11.)

The people hearing of this miracle, were filled with enthusiasm; and when Jesus went into Jerusalem a few days later **riding on an ass** they went forth to meet Him with palm branches in their hands. They spread down their garments in the way as He passed, and cried aloud: **"Hosanna to the Son of David: Blessed is He that cometh in the name of the Lord. Hosanna in the highest."** (Matt. 21:9.) This scene and the feelings of the people made His enemies still more angry, and from that time they sought to put Him to death.

"Then were gathered together the chief priests and ancients of the people into the court of the High Priest, who was called Caiphas; and they consulted together, that by

One of His chosen friends would sell Him to His enemies:

"So they weighed for My hire **thirty pieces of silver.**" (Zech. 11:13.)

subtilty they might apprehend Jesus and put Him to death. But they said: Not on the festival day, lest perhaps there should be a tumult among the people. . . . Then went one of the twelve, who was called Judas Iscariot, to the chief priests; and said to them: 'What will you give me, and I will deliver Him unto you?' **But they appointed him thirty pieces of silver.** And from thenceforth he sought opportunity to betray Him." (Matt. 26:3-16.)

On the first day of the Passover the Israelites were commanded by the Law of Moses to sacrifice the Paschal lamb, and for eight days to eat unleavened bread.

"And on the first day of the Azymes, the disciples came to Jesus, saying: 'Where wilt Thou that we prepare for Thee to eat the Pasch?' But Jesus said: 'Go into the city to a certain man, and say to him: The Master saith: My time is near at hand; with thee I make the Pasch with My disciples.' And the disciples did as Jesus appointed to

David foretold that He was to be betrayed by one who ate at the same table with Him:

"Mine own familiar friend, in whom I trusted, who did eat of My bread, hath lifted up his heel against Me." (Ps. 41:10.)

them, and they prepared the Pasch." (Matt. 26:17-19.)

"And when evening came, Jesus sat down with His twelve disciples. And whilst they were eating, He said: 'Amen, I say to you, that one of you is about to betray Me.' And they being very much troubled, began every one to say: 'Is it I, Lord?' But He answering, said: 'He that dippeth his hand with Me in the dish, he shall betray Me.' . . . And Judas that betrayed Him, answering, said: 'Is it I, Rabbi?' He saith to him: 'Thou hast said it.'" (Matt. 26:20-25.)

He would reject the sacrifices of the Old Law and in their place institute a New Sacrifice that would not cease from the rising to the setting of the sun:

"Neither will I accept an offering at your hand. For from the rising of the sun even until the going down of the same My name is great among the nations; and in every place offerings are pre-

"And whilst they were at supper, Jesus took bread, and blessed, and broke, and gave to His disciples, and said: 'Take ye, and eat. THIS IS MY BODY.' And taking the chalice, He gave thanks, and gave to them, saying: 'Drink ye all of this. For THIS IS MY BLOOD of the New Testament, which shall be shed for many unto remission of sins.' . . . 'Do this in commemoration of me.'" (Matt. 26: 17-29; Luke

sented unto My name, even pure oblations; for My name is great among the nations, saith the Lord of hosts." (Malachi 1: 10, 11.)

22:19, 20.) Thus Jesus instituted the Holy Eucharist, not only as a sacrament, not only as our food, but as a sacrifice as well, which the Apostles and their successors were commissioned to offer.

Zechariah said:
"Smite the shepherd, and the sheep shall be scattered." (13:7.)

"And when they said an hymn, they went forth to Mount of Olives. And Jesus saith to them: 'You will all be scandalized in my regard this night; for it is written, **'Smite the shepherd, and the sheep shall be scattered. But after I shall be risen again, I will go before you into Galilee.'**" (Mark 14:26-28.)

David also foretold the counsel of the Jews:
"The rulers take counsel together against the Lord, and against His anointed." (Ps. 2:2.)

"And when morning was come, all the chief priests and ancients of the people took counsel against Jesus, that they might put Him to death. And they brought Him bound, and delivered Him to Pontius Pilate the governor." (Matt. 27:1, 2.)

He would be scourged and spit upon, and buffeted:
"I gave My back to the smiters, and My cheeks to

"And the men that held Him, mocked Him and struck Him. And they blindfolded Him, and smote His face; and they asked Him, saying:

them that plucked off the hair; I hid not My face from shame and spitting." (Is. 50:6.)

'Prophecy, who is it that struck Thee?' And blaspheming many other things they said against Him." (Luke 22:63-65.)

"Then did they spit in His face, and buffeted Him, and others struck His face with the palms of their hands." (Matt. 26:67.)

Isaiah's Prophecy of the Passion of the Saviour:

"Who would have believed our report?
And to whom hath the arm of the Lord been revealed?
For He shot up right forth as a sapling,
And as a root out of a dry ground;
He had no form nor comeliness, that we should look upon Him,
Nor beauty that we should delight in Him.
He was despised, and forsaken of men,
A Man of pains, and acquainted with disease,
And as one from whom men hide their face:
He was despised, and we esteemed Him not.
Surely our diseases He did bear, and our pains He carried;

"And Jesus stood before the Governor, and the Governor asked Him, saying: 'Art Thou the King of the Jews?' Jesus saith to him: 'Thou sayest it.'" The multitude demanded that Christ be crucified, "and the Governor said to them: 'Why, what evil hath He done?' But they cried out the more, saying: 'Let Him be crucified.' And Pilate seeing that he prevailed nothing . . . taking water washed his hands before the people, saying: 'I am innocent of the blood of this Just Man: look you to it.' . . . Then he released to them Barabbas [a notorious prisoner], and having scourged Jesus, delivered Him unto them to be crucified. . . And stripping Him, they put a scarlet cloak about Him, and

Whereas we did esteem Him stricken,
Smitten of God, and afflicted.
But He was wounded because of our transgressions,
He was crushed because of our iniquities;
The chastisement of our welfare was upon Him,
And with His stripes we were healed.
All we like sheep did go astray,
We turned every one to his own way;
And the Lord hath made to light on Him
The iniquity of us all.
He was oppressed, though He humbled Himself
And opened not His mouth;
As a lamb that is led to the slaughter,
And as a sheep that before her shearers is dumb;
Yea, He opened not His mouth." (Is. 53:1-7.)

David also foretold the crucifixion of the Saviour:

"For dogs have encompassed Me; a company of evil-doers have inclosed Me; like a lion, **they are at My hands and My feet.** I may count all My bones; plaiting a crown of thorns they put it upon His Head, and a reed in His right hand. And bowing the knee before Him they mocked Him, saying: 'Hail, King of the Jews.' **And spitting upon Him, they took the reed, and struck His Head.** And after they had mocked Him, they took off the cloak from Him and put on Him His own garments, **and led Him away to crucify Him.** And going out, they found a man of Cyrene, named Simon: him they forced to take up His cross. And they came to a place called Golgotha, which is the place of Calvary." (Matt. 27:11-33.)

"And when they were come to the place which is called Calvary, **they crucified Him** there; and the robbers, one on the right hand, and the other on the left." (Luke 23:33.)

"And they sat and watched Him. And they

they look and gloat over Me." (Ps. 22:17, 18.)

Isaiah foretold He "was numbered with the transgressors." (Is. 53:12.)

And Zechariah prophesied:

"And one shall say unto Him: 'What are these **wounds between Thy hands?**" Then He shall answer: 'Those with which I was wounded in the house of My friends.'" (Zech. 13:6.)

put over His head His cause written: THIS IS JESUS THE KING OF THE JEWS." (Matt. 27: 36, 37.)

He would be given vinegar to drink:

"And in My thirst they gave Me vinegar to drink." (Ps. 69:22.)

"Afterwards, Jesus knowing that all things were now accomplished, that the scripture might be fulfilled, said: 'I thirst.' Now there was a vessel set there full of vinegar. **And they, putting a sponge full of vinegar about hyssop, put it to His mouth.** Jesus therefore, when He had taken the vinegar, said: 'It is consummated.' And bowing His Head, He gave up the Ghost." (John 19:28-30.)

His garments would be divided by lot:

"They part my garments among them, and

"The soldiers therefore, when they had crucified Him, took His garments, (and they made four parts, to every soldier a part,)

for my vesture do they cast lots." (Ps. 22:19.)

and also His coat. Now the coat was without seam, woven from the top throughout. **They said then one to another: 'Let us not cut it, but let us cast lots for it, whose it shall be.'"** (John 19:23, 24.)

His resting-place was to be glorious:

"And it shall come to pass in that day, that the root of Jesse, that standeth for an ensign of the peoples, unto Him shall the nations seek; and **His resting-place shall be glorious."** (Is. 11:10.)

"The next day, which followed the day of preparation, the chief priests and the Pharisees came together to Pilate, saying: 'Sir, we have remembered that that seducer said, while He was yet alive: **After three days I will rise again.** Command therefore the sepulchre to be guarded until the third day: lest perhaps His disciples come and steal Him away, and say to the people: He is risen from the dead; and the last error shall be worse than the first.' Pilate saith to them: 'You have a guard: Go, guard it as you know.' And they departing, made the sepulchre sure, sealing the stone, and setting guards." (Matt. 27:62-66.)

After death He was to rise again:

"For Thou wilt not abandon My soul to the nether-world; neither wilt Thou suffer Thy godly One to see the pit." (Ps. 16:10.)

"And when the Sabbath was passed, Mary Magdalen, and Mary the mother of James and Salome, brought sweet spices to anoint Jesus. . . And they said, one to another: 'Who shall roll us back the stone from the door of the sepulchre?' And looking, they saw the stone rolled back: for it was very great. And entering into the sepulchre, they saw a young man sitting on the right side, clothed with a white robe: and they were astonished. Who saith to them: 'Be not affrighted: you seek Jesus of Nazareth, Who was crucified. **He is risen.** He is not here, behold the place where they laid Him. But go tell His disciples and Peter that He goeth before you into Galilee: there you shall see Him, as He told you.'" (Mark 16:1-7.)

He [the Messiah] was seen by Cephas; and after that by the eleven. Then He was seen by more than five hundred brethren at once. . . . After that, He was seen by James, then by all the Apostles. And last of all, He was seen also by me (Paul), as by

one born out of due time."
(I Cor. 15:5-9.)

Q. Can instances be given of prophecies of Jesus and their fulfilment?

Yes, He foretold the details of His Passion and death. (Matt. 26:2.) Again, "Behold, we go up to Jerusalem, and the Son of Man shall be betrayed to the Chief Priests and the Scribes; and they shall condemn Him to death and shall deliver Him to the Gentiles to be mocked, scourged and crucified, and the third day He shall rise again." (Matt. 20:18, 19.) Our Divine Saviour also prophesied the betrayal by Judas, the denial and conversion of St. Peter and the destruction of Jerusalem. He announced the fall of this city in a very striking manner: "As He was going out of the Temple, one of His disciples said to him: 'Master, behold what manner of stones and what buildings are here?' And Jesus answering said to him: 'Seest thou all these great buildings? There shall not be left a stone upon a stone, that shall not be thrown down.' " (Mark 13:2.) These words were surely fulfilled when Jerusalem and the Temple were destroyed under Titus and more vividly were they verified when Julian, the apostate, with the view to render the prophecy null and void and thus show Christ to be an impostor, undertook to rebuild the Temple, only to find in his attempt another verification of this forewarning. Other prophecies of Christ which we have seen are, for instance, the miracles to be worked by those who should believe in Him, the persecution and death which they must undergo, the diffusion or spreading of the Church throughout all nations and its perseverance throughout all the storms that may beset her. He foretold on several occasions that He would rise again on "the third day" (Luke 18:33); He compared Himself to Jonas who was three days in the whale's belly as He should be three days in the heart of the earth (Matt. 12:40); on the occasion of His driving the

money-sellers out of the Temple, He said of His own body: "Destroy this temple and in three days I will raise it up" (John 2:19); He claimed the power of laying down His life and taking it up again (John 10:18). The Resurrection is a most undoubted fact.

The chief priests and ancients gave a great sum of money to the soldiers to spread it abroad that the disciples of Jesus "came by night and stole Him away when they were asleep . . So, they, taking the money, did as they were taught: and this word was spread abroad among the Jews even unto this day." (Matt. 28:13, 15.) This story on the face of it is absurd. If the soldiers were asleep, how did they know that it was the disciples who came and stole the Body? How did it happen that the removal of that great stone did not awaken some of them? Why were they not punished for this breach of duty—falling asleep while on guard?

Some rationalists assert that Jesus was dead only in appearance, and after an interval recovered from His swoon and left the grave. The pain and loss of blood following the scourging and crowning with thorns would have been enough to cause death, and the wound in the side alone, so great that St. Thomas could thrust in his hand, would have been fatal. Even when Jesus was going to the place of execution, He was too weak to carry His cross; how could He, after thirty-six hours in the tomb, remove the long wrappings of His grave-clothes, roll away the stone, and make His way out on feet yet fresh from the wounds of the nails? The death of Jesus was officially verified and reported to Pilate (Mark 15:45), and His bones were not broken by the soldiers because they saw that He was dead (John 19:33). The blood and water which flowed from the side of Jesus after the piercing with the lance, were a sign of death (John 19:34). His holy Mother and His friends would never have placed Him in the tomb unless He had been dead. All the Evangelists agree in testifying to the death of Jesus.

Q. What further prophecy was fulfilled after the Resurrection?

The descent of the Holy Ghost was prophesied by Joel:

"And it shall come to pass afterward, that I will pour out My Spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions; and also upon the servants and upon the handmaids. In those days will I pour out My Spirit." (Joel 3:1, 2.)

"And when the days of Pentecost were accomplished, they were all together in one place, and suddenly there came a sound from heaven as of a mighty wind coming, and it filled the whole house where they were sitting (the apostles and Mary, His mother). And there appeared to them parted tongues as it were of fire, and it sat upon every one of them, and they were all filled with the Holy Ghost, and they began to speak with divers tongues, according as the Holy Ghost gave them to speak.

"Now there were dwelling at Jerusalem, Jews, devout men, out of every nation under heaven. And when this was noised abroad, the multitude came together, and were confounded in mind, because that every man heard them speak in his own tongue. And they were all amazed, and wondered, saying: Behold, are not all these that speak, Galileans? And how have we heard, every man our

own tongue wherein we were born?

"Parthians, and Medes, and Elamites, and inhabitants of Mesopotamia, Judea, and Cappadocia, Pontus and Asia, Phrygia, and Pamphylia, Egypt, and the parts of Libya about Cyrene, and strangers of Rome, Jews also, and proselytes, Cretes, and Arabians: we heard them speak in our own tongues the wonderful works of God.

"And they were all astonished, and wondered, saying one to another: 'What meaneth this?' But others mocking, said: 'These men are full of new wine.'

"But Peter standing up with the eleven, lifted up his voice, and spoke to them: 'Ye men of Judea, and all you that dwell in Jerusalem, be this known to you, and with your ears receive my words.

'For these are not drunk, as you suppose, seeing it is but the third hour of the day, but this is what was spoken of by the Prophet Joel:

'And it shall come to pass . . .

"Ye men of Israel, hear

> these words: 'Jesus of Nazareth, a man approved of God among you, by miracles, and wonders, and signs, which God did by Him, in the midst of you, as you also know; this same being delivered up, by the determinate counsel and foreknowledge of God, you by the hands of wicked men have crucified and slain. Whom God hath raised up, having loosed the sorrows of hell, as it was impossible that He should be holden by it.'" (Acts 2:1-24.)

Q. Who did the Jews think Jesus to be?

Some few thought He was John the Baptist risen from the dead; others, Elias; and others again, Jeremiah, or one of the Prophets. Simon Peter, however, when Jesus asked him, "Who do *you* say that I am?" answered, "Thou art Christ, [i.e. the Messiah] the Son of the Living God." (Matt. 16:13-16.) Nathanael called Him "Son of God" (John 1:49); the Apostles (Matt. 14:33), and Martha (John 11:27) gave Him the same title.

Q. Who did Jesus claim to be?

Jesus claimed to be greater than Abraham (John 8:53-56), than Moses (Matt. 19:8, 9), than Solomon and Jonas (Matt. 12:41, 42).

He habitually claimed to be sent by God. (John 5: 36, 37, 43, etc.)

He called God His Father (John 10; Luke 2:49, etc.).

He willingly accepted the titles "Master" and "Lord" (John 13:13, 14; Luke 21:7).

He forgave sin in answer to the statement that God alone can forgive sin (Mark 2:7; Luke 5; John 8, etc.).

Four distinct times He proclaimed Himself the Son of God: to the man born blind (John 9:35-37); to the Jews in the Temple (John 10: 30-36), and before the two assemblies of the Jewish Sanhedrin on the night before His death (Matt. 26:63, 64; Mark 14:61, 62; Luke 22:70).

He claimed perfect equality with God the Father—the God of Israel—in absolute oneness of essence ("I and the Father are One"—John 10:30).

Q. In order to prove the truth of these claims what did Jesus do?

In order to prove the truth of these claims, Jesus performed miracles. Once the fact of these miracles is admitted (and they must be admitted because they are testified to by trustworthy men who witnessed them), we cannot deny that Jesus the Messiah is really the Son of God, for to deny that Jesus is the Son of God, would force us to say that He tried wilfully to deceive us, or He was deceived Himself. Neither of these suppositions can be admitted, because God confirmed the truth of the claim of Jesus *by co-operating in His miracles.*

Secondly, Jesus confirmed the testimony of His Divinity by His prophecies, especially by those concerning His death and His resurrection by His own power. "I have power to lay down My life and to take it up again." (John 10:18.)

Thirdly, Jesus confirmed this testimony by His doctrine and by the sanctity of His life. He preached the most pure doctrine regarding the worship and adoration of God. He taught men the most holy duties to God, in a manner that every one understood and acknowledged: "Never has any man thus spoken!" And He corroborated this doctrine by the example of so

holy a life that He could ask His most bitter enemies: "Which of you shall convince Me of sin?"

Finally, Jesus proved His Divinity by His *resurrection*, which is the seal of the truth for the whole and entire faith, as He Himself taught it and the Apostles preached it. But they believed and taught that Jesus is the Son of God, and therefore true God.

Q. Why did the Sanhedrin condemn Jesus the Messiah to death?

There can be no doubt that the Sanhedrin condemned Jesus the Messiah to death because He claimed to be Divine. He was thus asked by the High Priest: "I adjure Thee by the living God, that Thou tell us if Thou be the Christ the Son of God. Jesus saith to him: 'Thou hast said it.' . . . Then the High Priest rent his garments, saying: 'He hath blasphemed; what further need have we of witnesses? Behold, now you have heard the blasphemy: What think you?' But they answering, said: 'He is guilty of death.'" (Matt. 26:63-66.) And it was this crime—this open claim of being the Son of God in a true and strict sense, which was clearly blasphemous if it were not true, that sealed the fate of Jesus. "We have a law," said the Jews; "and according to the law He ought to die; because He made Himself the Son of God." (John 19:7.)

Q. If Jesus the Messiah be truly God what are we to believe of God?

We are to believe that there is one, and only one, God ("Hear, O Israel: the Lord our God, the Lord is one." Deut. 6:4); but that in this one God there are three distinct Persons—Father, Son, and Holy Ghost —who are equally God, yet form altogether but one God, because they have the same Divine nature and substance, the same Divinity; that the Father begets His Son, equal to Himself, from all eternity; that the Son was made man, in time, to redeem us; and that

the Holy Ghost, equal in all things to the Father and the Son, proceeds from them both.

Q. How many Persons are there in God?

There are three Persons in God: the Father, the Son, and the Holy Ghost.

Q. Is each one of the three Persons God?

Yes, the Father is true God, the Son is true God, and the Holy Ghost is true God.

Q. Are they not, then, three Gods?

No, the three Persons are but one and the same God.

Q. Why are the three Persons but one God?

Because all three Persons have one and the same Indivisible Nature and Substance.

Q. Is any one of these Persons older, or more powerful, than the others?

No; all three Persons are from eternity; all three are equally powerful, good, and perfect, because all three are but one and the same God.

Q. Is there, then, no distinction at all between the Father, the Son, and the Holy Ghost?

As to the *Persons* they are three and distinct; but as to the *Nature* and *Substance* they are one and the same.

Q. How are the three Divine Persons distinct from one another?

By this: that the Father is begotten of no one, nor proceeds from any one; the Son is begotten of the Father; and the Holy Ghost proceeds from the Father and the Son.

Q. But if the Son is begotten of the Father, and the Holy Ghost proceeds from both, why, then, is none of the Divine Persons older than the others?

Because the Son is begotten of the Father from all eternity, and the Holy Ghost proceeds from both from all eternity.

Q. And if none of the Divine Persons is older or greater than the others, why, then, is the Father called the FIRST, *the Son the* SECOND, *and the Holy Ghost the* THIRD *Person?*

They are so called, not to signify any superiority in nature or even priority in time, but to indicate the order in which the One proceeds from the Other from all eternity.

Q. What works are principally attributed to each of the three Divine Persons?

(1) To the Father are attributed the works of omnipotence, and particularly the Creation; (2) To the Son, the works of wisdom, and particularly the Redemption; and (3) To the Holy Ghost, the works of love, and particularly the Sanctification; although these works are common to all three Persons.

Q. What do we call the mystery of one God in three Persons?

We call it the mystery of the *Most Blessed Trinity*.

Q. Can we comprehend this mystery?

No, we are unable to comprehend that there are three persons in God, yet only one God. He who gazes at the sun is dazzled by it; if he continues to gaze at it he loses his sight. He who inquires into the Blessed Trinity is dazzled. He who refuses to believe in it because he does not understand it, is like

a blind man who will not believe in the existence of the sun because he cannot see it. How many things are there in nature that we do not understand! We do not understand the growth of plants, trees, and animals; we do not understand the nature of electricity and magnetism. We do not understand how the color red is formed by the vibration of the ether at the rate of one hundred and thirty millions of vibrations in a second, or violet by double that number. Much less do we understand fully the nature of God. Jeremiah says, "The great, the mighty God, the Lord of hosts is His name; great in counsel, and mighty in work." (Jer. 32:18, 19.) "No one understands what Thou art, O God, except Thou Thyself."

We can, however, understand something of the nature of the Blessed Trinity by comparing it with certain facts of nature which in some way correspond to and illustrate it. The flames of three candles placed together form but one flame; the white light can be divided into red, yellow, and blue rays, which, however, together form but one light. The soul of man consists of memory, understanding, and will, which are but different manifestations of the same spiritual substance. Yet all these are but imperfect analogies, and cannot carry us very far in attempting to understand something of the incomprehensible mystery of the Blessed Trinity. Unbelievers sometimes say: "How is it possible that three can be one, and one three?" They show that they do not know what the teaching of the Church really is. "They blaspheme those things that they know not." (Jude 10.) The Church does not say there are three persons and one person, but there are three Persons, and one Nature or Essence. There are therefore not three gods, but one God.

CHAPTER V

THE CHURCH OF GOD

Q. What was Christ's mission?

It was to accomplish the work His Heavenly Father had given Him to do—the work of salvation indicated by His name of Saviour. He came to teach **truth** to men. In His Sermon on the Mount, Christ said: "Do not think that I am come to destroy the Law, or the Prophets. **I am not come to destroy, but to fulfil.**" (Matt. 5:17.)

Q. How were men to learn the truth when He was no longer on earth to teach and to preach to them?

In the same way that the Israelites were to learn the truth when Moses had departed, namely, by an institution which was to remain to carry on the work of Christ as the Aaronic priesthood carried on the work of Moses.

Q. Did Christ leave behind Him such an institution to carry on His mission?

Yes, from His own words to His Apostles we see that He did:

"All power is given to Me in heaven and in earth. Going therefore, *teach* ye all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost;* *teaching* them to observe *all* things what-

* In the Old Law it was the Holy Spirit Who inspired the Prophets. From the very first words in the Old Testament

soever I have commanded you; and behold, I am with you all days, even to the consummation of the world." (Matt. 28:18-20.) "And he [Andrew] brought him [Simon] to Jesus, and Jesus looking upon him, said: 'Thou art Simon the son of Jona: thou shalt be called Cephas, which is interpreted Peter [a rock].'" (John 1:42.) "And I say to thee, that thou art Peter, and upon this rock I will build My **Church,** and the gates of hell shall not prevail against it. And I will give to thee the keys of the Kingdom of Heaven. And whatsoever **thou** shalt bind upon earth, it shall be bound also in Heaven; and whatsoever **thou** shalt loose on earth, it shall be loosed also in Heaven." (Matt. 16: 18-20.)

Q. What kind of a Church did Christ establish?

Not a church of stone or wood, but a visible society which would believe in Him and adhere to His doctrine. For this purpose He selected one of the Apostles, Peter, changing his name for that purpose, to be the head of that Church. Elsewhere He speaks of His Church, according to the Oriental style, under different figures. He said to His Apostle Peter: "Feed My lambs. Feed My sheep." (John 21: 15-18.) Again: "Other sheep I have, that are not of this fold: them also I must bring, and they shall hear My voice, and there shall be **One Fold and One Shepherd."** (John 10:16.)

Q. Is the Church that Christ established in the world today?

Yes, it must be for Christ said: "I am with you all days, even to the consummation of the world." "Upon

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we find Him especially mentioned: "And the Spirit of God hovered over the face of the waters." (Gen. 1:2.) "The Spirit of the Lord God is upon me." (Is. 61:1.) "Thou sendest forth Thy Spirit, they are created; and Thou renewest the face of the earth." (Ps. 104:30.) "And it shall come to pass afterward, that I will pour out My Spirit upon all flesh." (Joel 3:1.)

this rock I will build My Church and the gates of hell shall not prevail against it." That Church is in the world today, teaching the same doctrines and precepts taught by Christ Himself.

Q. Since that Church is in the world must it not possess certain marks and attributes in order that it may be easily distinguished by those desiring to follow the Messiah?

Yes, certainly.

Q. What marks and attributes must the Church of Christ possess?

The Church of Christ must be One, Holy, Catholic, Apostolic, Infallible, Indefectible, Visible.

Q. Why must the Church of Christ be One?

The Church of Christ must be ONE, because *truth* (which it is its mission to preach) is *one*. Because a "Kingdom divided against itself cannot stand." Because Christ prayed for its unity: "Holy Father, keep *them* in Thy Name whom Thou hast given Me, that they may be *one*, as We also are." (John 17:11.) Because Christ prayed for His Church's unity as a proof of the truth of His own mission: "And not for them only [the Apostles] do I pray, but for them also who through their word shall believe in Me; that they all may be *one*, as Thou, Father, in Me, and I in Thee, that they also may be *one* in Us; *that the world may believe that Thou hast sent Me.* And the glory which Thou hast given Me, I have given to them, that they may be *one*, as We also are *one*; I in them, and Thou in Me, that they may be made perfect in one; and the world may know that Thou hast sent Me. . . ." (John 17:20-24.) Thus the ideal of His Church's unity is the all-perfect unity that exists between Jesus Christ and the Father!

Q. How is the Church One?

The Church is One because all its members agree in one faith, are all in one communion, and are all under one Head.

Q. Why must the Church of Christ be Holy?

The Church of Christ must be HOLY, because its office is to perpetuate the holy teachings of Jesus Christ, Who is ever most closely united with His Church: "I am with you all days, even to the consummation of the world." (Matt. 28:20.) Because of the perpetual indwelling of the Holy Ghost in the Church: "And I will ask the Father, and He shall give you another Paraclete, that He may abide with you for ever. The Spirit of Truth, Whom the world cannot receive, because it seeth Him not, nor knoweth Him; but you shall know Him, because He shall abide with you, and shall be in you." (John 14:16-18.)

Q. How is the Church Holy?

The Church is Holy because its founder, Jesus Christ, is holy; because it teaches a holy doctrine; invites all to a holy life; and because of the eminent holiness of so many thousands of its children.

Q. Why must the Church of Christ be Catholic?

The Church of Christ must be CATHOLIC, that is, universal, and it must be so in three ways: **In teaching all Christ's doctrine**—"*All* things *whatsoever* I have commanded you." **In all lands**—"Teach all nations," "Go ye into the *whole world* and *preach* the gospel to *every creature*." **In all time**—"Beold, I am with you *all days*, even to the consummation of the world." "*Every* creature," "*all* nations;" not merely those existing at any given epoch or era, but "*all*," "*every*," until the "consummation of the world."

Christ's mission was to teach and save all men. "He is the propitiation for our sins, and not for ours

only, but also for those of the whole world." (1 John 2:2.) "God wills all men to be saved, and to come to the knowledge of the truth." (1 Tim. 2:4.) And the Church is the Divinely established body that carries on Christ's mission to the end.

Christ's Church then must be universal in *doctrine*, in *place* and in *time*, that is, it must maintain all truth, teach all nations, and subsist in all ages. Any institution therefore that claims to be Christ's Church and that came into existence after Christ's time is certainly not His Church. Or any institution that exists only for one people or race—Anglo-Saxon or Teutonic—is equally incapable of being the Church of Christ. Or any institution that picks or chooses from the teaching of Christ or tolerates private judgment among its members forfeits all claim to be the institution Divinely established to teach with such authority and sanction that he that believeth not her voice shall be condemned. For there can be no private judgment in that Church of which the Prophet Isaiah spoke: "The nation that will not serve Thee shall perish." "Every tongue that resisteth Thee in judgment, Thou shalt condemn." (Is. 60:12; and 54:17.)

Q. How is the Church Catholic or universal?

The Church is Catholic or universal because it subsists in all ages, teaches all nations, and maintains all truth.

Q. Why must the Church of Christ be Apostolic?

The Church of Christ must be APOSTOLIC, because He founded it on the Apostles. Moreover it must be founded particularly on that Apostle to whom Christ gave the mission of feeding the sheep no less than the lambs, that is, the whole of His flock (John 21:15-18); the Apostle again for whom Christ Himself prayed specially that his faith should fail not, but that he should confirm, that is, strengthen, his brethren; the Apostle so singularly united with Christ

that Christ works a miracle to pay their common tribute money; the Apostle who in all enumerations is placed "first," though he was neither the first in age nor the first to be selected by the Master; the Apostle in a word who is always found in the most prominent position as the chief and spokesman of the rest; the Apostle who founded that Church which has ever since his day been known as the Apostolic See *par excellence*—that is, the Roman Church; the Apostle finally who was made by Christ the foundation stone of the Apostolic College; the Apostle whose name with reference to his mission was changed from Simon, son of Jona, to Kipha, or rock, rendered in English as Peter.

The full significance of the office conferred on Peter and the new name given him is often lost owing to the prevalent translation of the Scripture. All are familiar with the wonderful text which Christ our Lord addressed to Peter: "Thou art Peter and upon this rock I will build My Church and the gates of hell shall not prevail against it," (Matt: 16, 18), but how many grasp the true significance of the words? When God in the Old Testament called Abraham to make him the founder of a new dispensation of grace He changed his name from Abram to Abraham, that is, "father of many nations," to signify his office; so in the New Testament when He chose Peter and changed his name alone of all the Apostles we are justified in concluding that it was because He intended to make him likewise the founder of a new dispensation of grace, and the new name "*Kipha*" or "*rock*" was to signify his mission. Consequently, if into this text we read the original name "*Kipha*" that Christ gave to the new Apostle, or "*rock*," its English equivalent, the meaning will come home to us with a force too often lost in the prevailing translation where "*Kipha*" in one place in translated "*Peter*" and in another "*rock*." Thus, Christ's language was "Thou art Kipha and on this Kipha I will build My Church," or "Thou art a rock and on this rock I will build My Church." In this

more accurate translation little loophole is left for those who would twist Christ's language from its clear and obvious sense. The Church then and her teaching must be built on Kipha, on the rock, on the Apostle Peter.

Q. How is the Church Apostolic?

The Church is Apostolic because it was founded by Christ on His Apostles, and is governed by their lawful successors, and because it has never ceased, and never will cease, to teach their doctrine.

Q. Is it possible to prove from history that St. Peter was recognized from the beginning as the visible head of the Church of Christ?

Yes. Immediately after the Ascension of Christ, we find Peter standing in the midst of his fellow-Apostles as their leader. In the first half of the Acts of the Apostles, which is the only history extant of the first few years of the Church, Peter is the one towering figure.

He is the first to preach to the Jews in Jerusalem. (Acts 2:14.)

He is the first to receive the Gentiles. (Acts 10.)

He is the first through whom God exercises miraculous power. (Act 3.)

He conducts the election of a successor to Judas. (Acts 1: 15-26.)

He judges Ananias and Saphira, who fall dead at his feet. (Acts 5.)

He speaks at the Council of Jerusalem and "all the multitude held their peace." Before Peter spoke there was much disputing: Afterwards James and the others speak only to conform to his judgment. (Acts 15:7-22.)

Q. Why must the Church of Christ be Infallible?

The Church of Christ must be INFALLIBLE, because a teaching body which by Divine decree we must hear and believe under pain of eternal damnation ("he

that believeth not shall be condemned," Mark 16:16), must be infallible, that is, absolutely secured from possibility of error, otherwise if she erred the God of truth would be obliging us under pain of hell to believe her error. Again, that teaching body must be infallible that possesses the abiding presence of the Holy Ghost the Paraclete, Whose mission it is to teach her *all* truth, to call to her mind *all* things whatsoever Christ has said, that Paraclete repeatedly styled in the Scripture "the Spirit of Truth."

> "I will ask the Father, and He shall give you another Paraclete, that He may abide with you for ever. The Spirit of Truth, Whom the world cannot receive, because it seeth Him not, nor knoweth Him: but you shall know Him; because He shall abide with you, and shall be in you. . . . But the Paraclete, the Holy Ghost, Whom the Father will send in My name, He will teach you all things, and bring all things to your mind, whatsoever I shall have said to you." (John 14: 16, 17, 26.) "But when the Paraclete cometh, Whom I will send you from the Father, the Spirit of Truth, Who proceedeth from the Father, He shall give testimony of Me." (John 15:26.) "But when He, the Spirit of Truth, is come, He will teach you all truth. . . ." (John 16:13.)

Now if that teaching body, against which Christ says "the gates of hell"* shall not prevail, were ever by the slightest shade or shadow to teach error it would only be because the power of hell, that is, the power of the devil who "is a liar from the beginning," had prevailed against her.

Q. What is meant by the infallibility of the Church?

That the Church cannot err when it teaches a doctrine of faith or morals.

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* The "gates of hell" mean, by the Oriental metaphor, "the power of hell."

Q. Why must the Church of Christ be Indefectible?

The Church of Christ must be INDEFECTIBLE, that is, she must exist as Christ founded her without any change or alteration until the end of time because her mission is to teach *all* things whatsoever Christ has commanded; and there can be no addition to this truth, for as St. Paul says: "But though we, or an angel from heaven, preach a gospel to you besides that which we have preached to you, let him be anathema." (Gal. 1:8.) The promise of Christ is to be with His Church until the end of time. The guarantee that God will be with some *one* or some *thing* occurs repeatedly in the Old and New Testaments. Everywhere it means that God will be with them securing the successful outcome of their mission. Therefore, by every law of logic, in this context also the promise of Christ to be with His Church is a guarantee of her success in carrying out her mission. But her mission is to teach all nations *all* things whatsoever Christ has commanded her. If she faltered or wavered in the slightest, much more if she changed, Christ's guarantee of successful issue in her teaching mission would be falsified. Christ being the God of truth, this is plainly impossible.

Q. What is meant by the indefectibility of the Church?

That the Church, as Christ founded it, will last till the end of time.

Q. Has any Church ever dared to claim for herself absolute infallibilty or indefectibility?

Yes, one Church, and one Church alone—the Catholic Church—dares to claim for herself absolute infallibility and indefectibility, and she confidently appeals to history to prove that she has been, and is, both. All the others not only shrink from claiming infallibility, but actually profess to be fallible. Hence

by default of a competitor, the claim to be Christ's Church must be conceded to that sole organization that alone professes to have what we have shown to be the necessary marks and attributes of the Church of Christ.

Q. From whom does the Church derive her undying life and infallible authority?

From the Holy Ghost, the Spirit of truth, Who abides with her forever.

Q. By whom is the Church made and kept One, Holy, and Catholic?

By the Holy Ghost, the Spirit of love and holiness, Who unites and sanctifies its members throughout the world.

Q. Why must the Church of Christ be Visible?

The Church of Christ must be VISIBLE, because Christ commands us to hear and to believe the Church under dreadful sanction. No intelligent human legislator, much less the Divine Legislator, could command us to hear and believe any institution or church unless such institution or church be a visible one and capable of being recognized as such.

Moreover, Christ says: "Neither do men light a candle and put it under a bushel, but upon a candlestick, that it may shine to all that are in the house." (Matt. 5:15.) And the Prophet Isaiah says: "And it shall come to pass in the end of days, that the mountain of the Lord's house shall be established as the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it" (Is. 2:2). From these texts it follows that the Church of Christ must be supremely visible and by no means hidden in a corner.

Now of all the visible institutions existing at the present day and claiming to be the Church of Christ

there is but one alone that even dares to claim for herself the Unity, the Sanctity, the Apostolicity, the Universality, and the Infallibility which must be the unique possession of the Church of God. And that Church is the Catholic Church, that is, the Church in communion with the Bishop of Rome. Consequently, the Catholic Church must be conceded on all hands to be the Church of God.

CHAPTER VI

OPPOSITION TO THE CHURCH

Q. Why then do not all men recognize the visible Church of Christ?

All men do not recognize the visible Church of Christ largely for reasons similar to those given on page 18 to account for the indifferentism of so many in the matters of Religion. Nevertheless the proof is there so clear "that he who runs may read."

The Apostles wrought many signs and wonders among the people and large numbers became followers of the Messiah. The Apostles were brought before the Council of the Jews and commanded by the High Priest not to preach the doctrines of Jesus Christ. "But Peter and the other Apostles answering, said: 'We ought to obey God, rather than men. The God of our fathers hath raised up Jesus, Whom you put to death, hanging Him upon a tree. Him hath God exalted with His right hand, to be Prince and Saviour, to give repentance to Israel, and remission of sins. And we are witnesses of these things and the Holy Ghost Whom God hath given to all that obey Him.' When they heard these things, they were cut to the heart, and they thought to put them to death. But one in the council rising up, a Pharisee, named Gamaliel, a doctor of the law, respected by all the people, commanded the men to be put forth a little while. And he said to them: '*Ye men of Israel, take heed to yourselves what you intend to do, as touching these men . . . and let them alone; for if this council or this work be of men, it will come to naught: But if it*

be of God, you cannot overthrow it, lest perhaps you be found even to fight against God.' And they consented to him." (Acts 5:29-39.)

Q. Has the work of the Apostles come to naught?

No. On the contrary, it has gone on increasing in volume, power and intensity, until today the Church of the Apostles numbers three hundred millions of people of every nationality, of every race, of every language, of every social grade—the most tremendous fact in the history of mankind, with a **unity** that no other religious body, though confined to people of the same language and the same race and even the same social condition, can attempt to rival. The history of nineteen hundred years of successful expansion shows that this institution is the work of God.

Q. Have there been any obstacles or rivals to the Church of Christ?

Yes, even as among the Apostles, the immediate, personal following of Christ, there was one who did not remain true—Judas Iscariot, who betrayed Him, —so at all times in the history of the Church there have been traitors and seducers of the brethren. Christ Himself prepares us to expect this:

> "There shall arise false Christs and false prophets, and shall show great signs and wonders, insomuch as to deceive (if possible) even the elect. Behold I have told it to you, beforehand." (Matt. 24:24, 25.)
>
> "And many false prophets shall rise, and shall seduce many." (Matt. 24:4, 5, 11.)
>
> "Beware of false prophets, who come to you in the clothing of sheep, but inwardly they are ravening wolves." (Matt. 7:15.)
>
> "Many will say to Me in that day: Lord, Lord, have not we prophesied in Thy name, and cast out devils in Thy name, and done many miracles in Thy name? And then will I profess unto them:

I never knew you; depart from Me, you that work iniquity." (Matt. 7:22, 23.)

In the very life time of His Apostles we see Christ's prophecy being fulfilled. Disturbers of the faith and seducers from the truth were so numerous that again and again we have the strong warning of the Apostles against such. Thus St. Peter speaking to the Hebrew converts of God's past dealings with their fathers, says:

"But there were also false prophets among the people, even as there shall be among you lying teachers, who shall bring in sects of perdition, and deny the Lord Who bought them; bringing upon themselves swift destruction. And many shall follow their riotousnesses, through whom the way of truth shall be evil spoken of." (2 Peter 2:1, 2.)

Indeed the whole second chapter of St. Peter's second Epistle deals with these perverters of the truth:

". . . they despise government, audacious, self-willed, they fear not to bring in sects, blaspheming." (2 Peter 2:10. See also 15, 17, 18, 19; 3:3.)

As if with prophetic eye fixed upon the Protestant reformers, St. Peter warns us "that no prophecy of Scripture is made by private interpretation." (2 Peter 1:20.) For then, as now, private interpretation had its disastrous effects. For in the same Epistle he speaks of the writings of his co-worker St. Paul:

". . . in which are certain things hard to be understood, which the unlearned and unstable wrest, as they do also the other Scriptures, to their own destruction." (2 Peter 3:16.)

And St. Paul, in the powerful and touching address delivered in Miletus to the Bishops of Asia, says:

"I know that after my departure, ravening wolves will enter in among you, not sparing the flock. And of your own selves shall arise men speaking perverse things, to draw away disciples after them." (Acts of the Apostles 20:29, 30.)

And again:

"For there must be also heresies, that they also,

> who are approved, may be made manifest among you." (1 Cor. 11:19. See also Romans 16:17, 18; Titus 3:10, 11.)
>
> "But though we, or an Angel from heaven, preach a gospel to you besides that which we have preached to you, let him be anathema." (Gal. 1:8.)

And the gentle St. John says of such as desert the truth of Christ:

> "Whosoever revolteth, and continueth not in the doctrine of Christ, hath not God. . . . If any man come to you, and bring not this doctrine, receive him not into the house nor say to him, God speed you." (2 John 1:9, 10.)

And no lapse of time, even of centuries, can make God's work or God's teaching out of what was originally the work of false prophets. Consequently the innocent descendants of these false teachers or of those seduced by them, who in good faith perpetuate their errors, cannot hope to be a part of God's teaching body today.

History unfortunately shows us that every age since that of the Apostles had its quota of heresies and schisms.

Q. Were there ever any defects or flaws in the Church of Christ?

Loyal Catholics see in the Church of Christ, as in the ancient dispensation founded by God through Moses, a human, as well as a Divine, element. The human element is composed of the men and women who make up the visible community of the Church. The Divine element is composed of the truth and the means of grace, together with the form of government given by God. In the case of the Mosaic dispensation, individual Israelites, even the High Priest (*e. g.*, Annas, Caiphas and the sons of Heli), might grievously depart from the way of God; nay, even the whole Jewish people might at times have failed in

their duties of personal loyalty to God: nevertheless the Divine element remained perfect and intact. The means of grace, the teaching of truth, the Divine right to rule remained the unique and indestructible possession of the hierarchy established in Aaron and his successors, the Jewish Priesthood. The Jewish people for all their moral lapses against the law of God remained the chosen people, the inheritors of God's promises and blessings.

In the same manner there can exist in the Church of Christ grievous defects in the human element, due to the frailty or malice of human nature, and yet the Divine element in the Church of God, the indwelling of the Holy Spirit vitalizing the Church with the vitality of grace, faith, hope and charity, is in no way diminished or destroyed. This grace still continues to flow in undiminished streams through the seven Sacraments, seven Divinely constituted channels of God's help to men. This faith still has for its object the body of truth which Christ revealed and committed once for all to His Church, and this faith still sets forth the unchanging constitution which He gave His Church to insure her carrying on His work in the world. This Divine element in the Church of God can no more be changed by man than could the Law of Moses be altered by the Israelites. And to assert that the Divine element can be reformed, or even stand in need of reformation, is blasphemy against the Infinite Wisdom and Goodness that constituted it. On the other hand, the human element in the Church of God not only is capable of, but continually needs, improvement, and even, at times, reformation. Indeed it is the very purpose of the Church to improve and reform men. In some ages, owing to various conditions, reformation is more urgent than in others. While the Church, in the sixteenth century, had its saints, it had also its sinners and worldly-minded people. This element was found even in the sanctuary. In this human sense all realize that many Catholics of that time needed reformation. However, to go outside

the Church to reform her members, is not to reform them, but to establish new religions and thus increase the evil. This was the teaching of St. Augustine in the fifth century, and of Martin Luther two years before his secession. Christ did not guarantee His Church against scandal, but against error. His Church is made up of men, not angels.

Q. What has been the outcome of the so-called "Reformation" of the Church in the sixteenth century?

Since the sixteenth century the religious world outside the Catholic Church has been nothing but a "Tower of Babel." There is almost every conceivable shade of belief on every point of doctrine taught by the Protestant denominations. As is commonly known, Protestants are those who, either as individuals or in a body, protest against the doctrines of the Catholic Church. Though the term "Protestant" originated in the "protest" of the Lutheran innovators of Germany against the majority decision of the diet of Spire in 1529, it became, shortly after, the appellation of all who seceding from the Catholic Church denied the right of that Church to act as the Divine arbiter of truth and refused to accept its doctrine. For over fifteen hundred years, the Catholic Church had been accepted as the supreme authority of the faith revealed to the world by Jesus Christ. Protestants revolted against this old and undisputed claim, asserting that all the truths of Christianity were clearly and explicitly set forth in the Bible, and that every individual was able to find them there and to devise his own creed. The various dogmas held for ages as necessary parts of the Christian faith were to be examined and approved, or rejected, by the individual.

The chaos in religion that has followed upon the principle of private judgment, as well as the lack of universality in the non-Catholic bodies, is evidenced by the fact that in English-speaking lands alone we

find from statistics that cannot be gainsaid a list of several hundred existing Protestant denominations, none of which date back beyond the sixteenth century.

Q. But at any rate are not the Jews justified in their belief that the Jewish Religion is still the true Religion?

No, the Jews are not justified in their belief that the Jewish Religion is still the true religion, for since the Resurrection of Jesus Christ and the destruction of the Temple in Jerusalem (69 A. D.), as was prophesied by Christ, the Jews have had no Temple, no Prophet, no High Priest, and no Sacrifice as foretold by Hosea:

> "For the children of Israel shall sit solitary many days without king, and without prince, and without sacrifice, and without pillar, and without ephod or teraphim." (Hosea 3:4, 5.)

It is true that they have magnificent synagogues in the various countries in which they are scattered, but they have retained nothing of the ritual and ceremonies solemnly enjoined by the Law of Moses. They have an altar, upon which no sacrifices are offered; they have rabbis, who have no priestly consecration. For according to the Mosaic Law descendants of Aaron alone were admitted to the priestly office, to the exclusion of all the other children of Israel; but in the choice of rabbis no notice is taken of this sacred law. This is the text of the Law of Moses:

> "Thou shalt appoint Aaron and his sons, that they may keep their priesthood; and the common man that draweth nigh shall be put to death." (Num. 3.10.)

Q. What follows from the exiled condition of the Jewish people throughout the world since the destruction of the Temple in Jerusalem?

It follows that the Jews must either admit that the Messiah has come, or else renounce Israel's greatest

claim to glory—being the Chosen People—and reject as empty superstition the religion that Israel professed when God was most manifestly near her. For the sceptre has passed, and long ago passed, from Judah, and the weeks of Daniel, however they be computed, have certainly run their course. Therefore unless the Messiah has come, Jewish history is inexplicable and Jewish prophecy void. But if He has come, He has come only in the Person of our Lord Jesus Christ, for He and His Church do fulfil the prophecies and give the capstone to Jewish history, and nothing else does. He alone can be the Messiah.

Q. Have there not been other claimants for the title of Messiah?

Yes, there have been numbers from the days of Christ Himself down to comparatively recent times. All these claimants, however, are poor competitors for the title. All are impostors, for they had not the characteristics of the Messiah and moreover they failed disastrously, whereas the Messianic Kingdom remaineth forever. For it was this Kingdom that was forseen by Daniel when he says:

> "And in the days of those kings shall the God of Heaven set up a kingdom, which shall never be destroyed; nor shall the kingdom be left to another people; it shall break in pieces and consume all these kingdoms, but it shall stand forever." (Dan. 2:44.)

Q. How do you account then for so many Jews refusing to accept the Messiah?

In the first place we must not forget that great throngs of the Jewish people and even of the priesthood did accept Christ as the Messiah. Indeed His twelve Apostles, and all of His first great saints, martyrs, and disciples were of the blood of Abraham. It was to the Jewish colonies spread throughout the Greek and Roman world that the Apostles first turned

their attention and among them made their most fervent converts. The list of the great Saints of the Catholic Church contains the names of an immense number of the children of Abraham.

On the other hand we must remember that there was always an element among the Jewish people whom God Himself found carnal minded. From the days of Moses there had been resistance to the Spirit of God and we need not be surprised if at the time of Christ there were many who were led away by worldly desires of a great conquering hero as a Messiah and not one as described by Isaiah (53:1-7). These men were largely found among the Sadducees, the rich and princely families, who had become infected with the worldly ideas of their pagan neighbors, and crowds of the simple and honest common people then, as now, were misled by unworthy leaders.

An illustration of the feeling of many good Hebrews at the time of Christ our Lord can be found in the career of St. Paul, who stands second only to St. Peter on the list of Apostles of Jesus Christ.

After the martyrdom of Stephen, Saul of Tarsus, a learned Jew, became one of the most active persecutors of the Christians. Resolved on their ruin, he went to the High Priest and asked for letters to the synagogues of Damascus, authorizing him to seize upon every man or woman whom he might find either believing in Jesus or teaching in His name. Animated with this spirit, and armed with the authority of the Jewish priesthood, he started for Damascus. As he approached the place, suddenly a bright light shone round about him. Struck as if by lightning, he fell to the ground, while, at the same time, a Voice said to him: "Saul, Saul, why persecutest thou Me?" Saul asked: "Who art thou, Lord?" The Voice said: **"I am Jesus,** Whom thou persecutest." Trembling and confounded, Saul said: **"Lord, what wilt Thou have me to do?"** Jesus said: "Arise, and go into the city, and there it shall be told thee what thou must do." Saul arose, but his eyes were blinded. His companions led

him into Damascus, where he remained three days, neither eating nor drinking. At that time there lived in Damascus a man named Ananias. The Lord commanded him to go to Saul and place his hands upon him. No sooner had Ananias touched Saul than the scales fell from his eyes and he recovered his sight. Saul arose and was baptized. With all the zeal of a new convert he preached Jesus. The Jews were confounded and inflamed with anger and by every means in their power tried to put him to death, but God protected him. (Acts 9:1-25.)

Probably no one ever accomplished as much for the spread of Christianity as the convert Paul; or suffered more, or knew more, or taught more than Paul. He was favored by Almighty God with intimate visions of Heaven itself, seeing things which he was not allowed to reveal. Defying the elements time and time again; beaten with rods; imprisoned; condemned to death; enduring famine; the object of undying hate to the Jews, he finally sealed the sincerity of his conversion by the death of a martyr. There is no mere man in all religious history who stands in the same class with the Apostle Paul, and he was a convert from Judaism.

Q. Is the Bible an indispensible means by which the doctrine of Christ was to be taught?

No, for Christ Himself did not write the Bible or any part of it, nor did He commission His Apostles to write anything. Their mission was to "Go and **teach** all nations. . . . **Teaching** them to observe all things whatsoever I have commanded you. . ." (Matt. 28:19, 20.) That this command was not understood by them as a direction to write, we see from the fact that most of them wrote nothing at all. The five who did write, Peter, John, James, Matthew, and Jude, wrote but briefly and for some definite purpose or for some mere group of Christians. Much of the New Testament was written by men not belonging to the original body of

Apostles at all, namely, by Paul, Mark, and Luke. As the Jewish religion existed before any of the books of the Old Testament, so the Church of Jesus Christ is older than any book of the New Testament. Moreover, the vast bulk of men, then as now, could not read or write and would have had the teaching of Christ closed to them were it not for the living voice of the Living Teacher—God's holy Church. Are we to say that Christ did not wish the illiterate to be saved? Is not the Church of Christ for the ignorant as well as the learned, the poor as well as the rich, the low as well as the high, the sinner as well as the saint, for the multitude instead of for the privileged few?

Q. How long did the Church continue to grow before the whole of the New Testament existed in writing?

Many years, for it was not until at least six years after the Ascension of Christ that St. Matthew wrote his Gospel, the earliest written work containing the doctrines of Christ. The Gospel according to St. Mark (not an Apostle) was written not earlier than ten years after the Ascension. The Gospel according to St. Luke (also not an Apostle) was written not earlier than twenty-four years after the Ascension. The Gospel according to St. John was written not earlier than sixty-three years after the Ascension. The Acts of the Apostles (the work of St. Luke) were written not earlier than thirty years after the Ascension. The first Epistle of St. John was written sixty-six years after the Ascension and the Apocalypse of the same Apostle about two years earlier.

Q. How long did the Church exist before all of its members could surely distinguish the inspired Books of the New Testament from other writings not inspired?

Until the latter half of the fourth century. The Catholic Church does not owe her existence to the

New Testament, but rather the New Testament owes its existence to the Church, for it was she who preserved the writings of the Apostles during the first three hundred years when they were scattered throughout the different Christian communities. And she it was who gathered them together and, in the person of Pope Damasus I, successor to St. Peter in the Apostolic Chair, from 366 to 384 A. D., finally decided which books of those purporting to be Divinely inspired should be included in the canon of the New Testament, which she thus formed, and which ones rejected. Consequently there was no New Testament for the Church to be built upon until nearly four hundred years after the Ascension, and then it was given out by the teaching authority of Peter. Yet it is precisely this period, the "Age of Martyrs," that constitutes the most glorious and heroic epoch in the history of the Christian Church. Thus there was a rapidly growing and flourishing Church, *without any New Testament.*

Q. Who preserved and recopied the whole Bible, Old Testament and New, and taught its sacred character and authority to all Christians from the first century to the sixteenth?

It was the Catholic Church alone that did all this. During those long centuries, the monastery was the center of practically all the culture that then existed. Each monastery had its scriptorium or writing-room, where men, whose lives were consecrated to God and the service of their fellow-men, were occupied day after day in the laborious task of copying the Sacred Scriptures by hand. Means of multiplying the New Testament on a large scale so as to put it in the hands of every individual were wanting until the discovery about a thousand years after Christ of easy and cheap methods of making paper. And four centuries more were to pass before the discovery of the art of printing

was to make the common diffusion of the Sacred Books at all practicable.

Q. Who alone can be certain of interpreting the Bible so as to draw Christ's doctrine from it without error?

The Catholic Church, for if the Church was dependent on the New Testament it would for centuries have been in a perilous condition, which we can hardly reconcile with the wisdom of God.

Q. Under what guidance, then, can the Bible be safely used as a source of the truth divinely revealed in Christ?

Under the guidance of the Catholic Church.

Q. Is it not true that the Catholic Church has persecuted the Jews?

No; the Catholic Church never persecuted the Jews. Some individual Catholics persecuted the Jews, but it is not right to blame the Church for what some Catholics have done. Some acts of the Spanish Inquisition were acts of persecution, and some of those guilty of the persecution were Catholic clergymen, but such acts were contrary to the teachings of the Catholic Church. The action of Pope Sixtus IV, in denouncing the abuses shows clearly that the persecution was not countenanced by the Church. The Jews who had not received Baptism did not come under the jurisdiction of the Inquisition at all. The Jews have been a persecuted race, but the Catholic Church has never persecuted them. On many occasions she has done her utmost to protect them from persecution.

Enemies of the Catholic Church are continually bringing up the Spanish Inquisition as a proof of the cruelty of the Church towards the Jews. In order to understand the Inquisition it is necessary to understand the nature of those times. The laws in all

lands in those days were barbarous and cruel. It is unfair to blame the Catholic Church for this state of things. The Church did establish the Inquisition in Spain, that is, a special ecclesiastical institution for combating or suppressing heresy, and it served a good purpose. Its excesses on the part of individuals were not approved by the Church. In those days in Spain many Jews who wished to obtain official positions outwardly accepted Christianity. These false converts were punished by the Inquisition, and rightly so; the punishment, however, was in some instances unduly severe. Space will not permit us to give a history of the Inquisition. We refer our readers to the article on the Inquisition in the Catholic Encyclopedia.

The history of the Catholic Church shows numbers of instances where the Holy Father the Pope, and the Bishops of the Church exercised their authority to protect the Jews from persecution. This occurred in the 11th century when a mob attached itself to the Crusaders, making religion an excuse for plundering and murdering the Jews. In the 12th century the Bishop of Cologne gave the Jews a town for a refuge. St. Bernard was so loud in his protest against the persecution of the Jews that his life was threatened. In the 13th and 15th centuries we have decrees issuing from the Popes in protest against the persecution of the Jews and orders that were given for their protection. Catholics have always known that the Jews were the chosen people of God and that a glorious destiny awaits them when the remnant will be gathered into the true fold of Christ according to the prophecy of Hosea (3:4, 5):

> "For the children of Israel shall sit solitary many days without king, and without prince, and without sacrifice, and without pillar, and without ephod or teraphim, afterward shall the children of Israel return, and seek the Lord their God, and David their King; and shall come trembling unto the Lord and to His goodness in the end of days."

If any Jew should be disposed to feel harshly to-

wards Catholics who persecuted the Jews, let him remember that the Jews themselves have sometimes been persecutors. For instance, they persecuted the Apostles, they persecuted the early Jewish converts to Christianity and even killed some. The great Apostle St. Paul was a persecutor before his conversion. In the 6th century the Jews massacred the Christians in Caesarea, and destroyed their churches. The Jews joined with the Persians about the year 614 in massacring about ninety thousand of the Christians and destroying their churches, but just as no one should blame the Jewish religion for massacres of the Christians simply because some individual Jews took part in those massacres, neither should any one blame the Catholic Church because some individual Catholics have at times persecuted the Jews.

Q. Do Catholics worship the Blessed Virgin Mary?

Catholics do not worship the Blessed Virgin Mary. They honor her, because God has chosen her to be His Mother. Mary is the Mother of God, because the second Person of the Blessed Trinity is her Son. God the Son became man in her womb. Our Lord and Saviour Jesus Christ is true God and true man. His Divine nature He received from all eternity from His Heavenly Father, while His human nature He received from the Blessed Virgin Mary, His Mother, by the power of the Holy Ghost. Mary is not the Mother of Christ's Divine nature, but she is truly the mother of God, because Christ to Whom she gave birth in His human nature in the stable at Bethlehem was, and is, God.

Catholics delight in honoring the Blessed Virgin Mary, following the example of Almighty God Who chose her for the incomparable dignity of being His Mother. God looked over the whole world to find one fitting to be His Mother, and He chose Mary, a simple Jewish maiden in the town of Nazareth—a

maiden who had been faithful to all the graces that God showered upon her, a maiden who was familiar with all the prophecies of the Old Testament, and who from her earliest years had served in the Temple.

It is natural and an honored custom among all peoples to show respect for elderly persons and those who have positions of dignity, and the higher the dignity and the more exalted the worth of the person and the greater their gifts of virtue, the more worthy we consider them of esteem and veneration. Among mere creatures there is no one in the scale of excellence, of virtue, of worth, as high as the Blessed Virgin Mary. And as long as we do not give her Divine worship, due to God alone, we need not be afraid of paying too much honor to her whom God selected to be His Mother.

Q. In paying reverence to sacred images and pictures do not Catholics violate the first commandment and commit idolatry?

No, because the first commandment says that we shall not *adore* graven images. In the Old Law even though God commanded that "Thou shalt not make unto thee a graven image, nor any manner of likeness, of anything that is in heaven above, or that is in the earth beneath; or that is in the water under the earth. . . " (Ex. 20:4), it is certain that Jehovah Who gave this commandment, through His servant Moses, ordered the same Moses to make two cherubim of gold on both sides of the mercy-seat (Ex. 37:7). And also, "the Lord said unto Moses: 'Make thee a fiery serpent, and set it upon a pole; and it shall come to pass, that every one that is bitten, when he seeth it, shall live.'" (Num. 21:8.)

Solomon, who, by the order of God, built a magnificent temple to the Lord, carved upon the two doors of olive-wood "carvings of cherubim and palm-trees and open flowers, and overlaid them with gold. ." (1 Kings 6:32.) We see therefore that God did not

forbid absolutely and unconditionally the making or engraving of any image or likeness.

Catholics do not *adore* sacred images and pictures; they venerate them because they represent holy persons.

All nations pay respect to pictures and statues of parents, or friends, or patriots, or statesmen, and no one rebukes them for it. Why should we not honor the saints who are so dear to God by honoring their images, or pictures, or relics?

Q. What, then, did God forbid?

To make images our gods, our idols, and to adore them, and serve them. Hence the commandment says: "Thou shalt not bow down unto them, nor serve them." (Ex. 20:5.)

Q. When a Jew becomes a Catholic does he have to reject any of the teachings of the Old Testament?

When a Jew becomes a Catholic he does not have to reject any of the teachings of the Old Testament, because the Catholic religion is the fulfilment of the Jewish. Before Christ, the true religion was Judaism; since that time Catholicism. The Jews who listened to the Prophet Isaias had to give up nothing they learned from Moses; they only increased their former knowledge by additional truth. The convert from Judaism in listening to the revelations of our Saviour in the New Testament gives up nothing that was in the Old Testament, but on the contrary finds in the New Testament the fulfilment of the prophecies of the Old.

CHAPTER VII

THE SACRAMENTS OF THE CHURCH

Q. Many people declare that they cannot accept the Catholic religion because, as they say, they cannot bow their heads and accept things they do not understand. Yet are they not accepting thousands of things they do not understand every day of their lives?

Certainly. The simplest actions of our daily life are full of mysteries; science is full of mysteries. For instance, we do not fully understand why a bell rings when we push a button, or why we have light by turning on the electricity. We do not understand how bread and butter, etc., change into our living flesh and blood. We do not know why heat makes an egg, the softest of things, hard, or metal, the hardest of things, soft. All attempted scientific explanations about "atomic a d molecular properties" carry the civilized man only one step further than the savage. Then the inevitable "why" again recurs, and all the greatest scientist can say is that he does not know more than that the thing is so and we must accept it. Now we have good reason for knowing that the Catholic Church was founded by Jesus Christ to last until the end of the world and to teach infallibly the truths which God has revealed, and that is why we accept them. With so many mysteries in the world, it can scarcely be expected that God's revelation would be without its mysteries. If man were able to understand God he would be equal to God. To comprehend a thing is to be able to embrace it in its entirety and to

be, as it were, equal to it. Necessarily, then, there are mysteries in religion. So far from being an objection, they are actually added evidence for the truth of religion. So far from it being unworthy of man to bow his head and accept them, it is a tribute to his intellectuality, since it implies that he understands that there is a Being above him.

Q. Does man need any extra help to save his soul, that is, to live up to all that Religion teaches him?

Yes, man does need extra help, because to keep all God's commandments and to lead an upright and moral life is, considering the strength of man's passions, the snares of outside temptations, and the weakness of nature, a task that proves too difficult for unaided human nature.

Q. How is this extra help to be obtained?

This extra help is to be obtained from God through the exercise of prayer and the Sacraments of the Catholic Church.

Q. What is this extra help given by God called?

It is called grace.

Q. Why do we call this help grace?

Because it is a special favor, that is, grace given to us out of the sheer goodness of Almighty God.

Q. How many kinds of grace are there?

There are two kinds of grace: actual and sanctifying grace.

Q. What is actual grace?

Actual grace is a special transient help given to man by Almighty God to enable him to do good that leads to salvation and to avoid evil which would be an impediment to the same. It consists first in an en-

lightening of the intellect or conscience to recognize good from evil, and an impulse in the will to embrace the good and to avoid the evil.

Q. Do we find reference to actual grace in the Old Testament?

Yes, for God says by the Prophet Ezekiel (36:37), "I will put My Spirit in the midst of you and I will *cause* you to walk in My commandments." And the Royal Prophet David said (Ps. 118:34, 36), "*Give me understanding* and I will search Thy Law and I will keep it with my whole heart. *Incline my heart* unto Thy testimonies. . . ." And again David says (Ps. 94:8.), "Today if you shall hear His voice harden not your hearts."

Q. Does God give actual grace freely to all men?

Yes, God does give actual grace freely to all men, that is, to all who have come to the age of reason, even to pagans and sinners, but especially to those who show themselves worthy of it by cooperating generously with it. "God will have all men to be saved and come to the knowledge of the truth" St. Paul says (1 Tim. 2:4). And again, "God is faithful Who will not suffer you to be tempted above that which you are able, but will make also with temptation issue that you may be able to bear it." (1 Cor. 10:13.)

Q. Can we resist this grace of God?

We can, and unfortunately often do, resist the grace of God, both when we resolutely stifle the voice of conscience within us and do evil, and, secondly, when we refuse to inquire into religious matters when the Spirit of God impels us thereto.

Q. Does actual grace itself make us pleasing to God?

No, because actual graces are only a series of enlightenments and impulses, but if faithfully cooperated

with will eventually lead a man to the point where he becomes clothed with sanctifying grace. Sanctifying grace on the other hand gives a man who possesses it a distinct claim on God for a larger measure of actual graces.

Q. What is sanctifying grace?

Sanctifying grace is a supernatural and permanent gift residing in the soul given to man by Almighty God to make him pleasing in His Divine sight. It makes us adopted sons of God and thereby heirs of Heaven. "Behold what manner of charity the Father has bestowed on us that we should be called and should be the sons of God." (1 John 3:1.)

Q. What is the further effect of sanctifying grace upon the soul?

The further effect of sanctifying grace upon the soul is not merely to render the soul pleasing in God's sight, but also to give supernatural efficacy to human actions whereby we can merit towards eternal life. Somewhat as the eye of man, reenforced by a microscope or a telescope, can perceive things which the unaided eye of man could not see, so the soul clothed with sanctifying grace becomes an instrument of supernatural efficacy in effecting works of supernatural merits which the unaided soul of man could never do. The actions of a man in sanctifying grace have a two-fold source: one is in the human nature and will, which makes the actions referable to man as worthy of reward, and the other in sanctifying grace, the supernatural gift of God, which gives to the actions supernatural merit before God.

Q. Can a man without sanctifying grace perform good actions?

Yes, a man without sanctifying grace, for mere human motives or in response to the impulse of actual

grace, can perform actions that are naturally good, that is, actions that are in their nature good and that merit a natural reward, but such actions being only naturally good cannot merit supernatural reward such as the face to face vision of Almighty God for all eternity. Such naturally good actions may in some cases be a condition on which depends the grace of conversion and forgiveness of his sins.

Q. Why do we call sanctifying grace a permanent gift of God?

We call sanctifying grace a permanent gift of God because it is not a transient enlightening or impulse such as we have in actual grace, but is rather an enduring quality of the soul which abides with a man waking or sleeping until expelled by some free, deliberate act of man.

Q. What is this free, deliberate act of man whereby grace is expelled from the human soul?

This act is called mortal sin.

Q. What is mortal sin?

Mortal sin is any grievous offense against the law of God committed with sufficient reflection and full consent of the will, that is, it is in grave matter any fully deliberate and fully voluntary commission of an act forbidden by Almighty God, or omission of an act commanded by Almighty God.

Q. Why is this sin called mortal?

Because it involves the death of sanctifying grace in the soul and as far as can be the death of the soul itself, that is, it means, if unrepented of and unforgiven, external exile from God in the next life in a place of everlasting punishment.

"The sinners in Zion are afraid; trembling hath seized the ungodly: 'Who among us shall dwell

with the devouring fire? Who among us shall dwell with everlasting burnings?'" (Is. 33:14.)

"And they shall go forth, and look upon the carcasses of the men that have rebelled against Me; for their worm shall not die, neither shall their fire be quenched; and they shall be an abhorring unto all flesh." (Is. 66:24.)

Q. Where do we find the actions prohibited and commanded by the Law of God?

We find these chiefly, that is, in a compedium, in the Ten Commandments given by Almighty God to Moses on Mt. Sinai, all other obligations and duties being summed up in one form or other in this brief list. Thus, the obligation to find out and follow the true Religion comes under the First Commandment, etc.

Q. How do we know the evil of mortal sin?

We know the evil of mortal sin from the terrible punishments inflicted by the Almighty and Just God upon mankind, His children, because of it; from the sin of Adam and Eve in the Garden of Paradise, narrated in Genesis. The books of the Sacred Scriptures are full of the dreadful punishments God has inflicted or threatened upon those who deliberately and voluntarily violate His Law.

Q. Is there any other sin besides mortal sin?

Besides mortal sin there is another kind of actual sin called venial sin, which consists in some slight violation of the Law of God in a matter of less importance, or in a matter of grave importance an offense that is committed without sufficient reflection or without full consent of the will.

Q. Why is this sin called venial?

This sin is called venial from the Latin word *venia* (pardon), because it is more easily forgiven, and while

it may diminish the abundance of actual graces it does not involve the loss of sanctifying grace.

Q. Why are both mortal and venial sins called actual sins?

Because they consist in some positive act of our own will whereby we consent to the performance of some action that is forbidden, or omission of some action that is commanded.

Q. Is there any other sin besides actual sin?

There is the inherited guilt which comes down to us from our first parent Adam, who acting as the spokesman for the whole human race rejected original sanctifying grace which was destined for all humanity. This inheritance which consists not in some positive evil in our soul, but rather in the absence of that sanctifying grace which, were it not for Adam's sin would be our birthright, is known as original sin.

Q. What is that process called whereby man passes to the friendship and sonship of God from the state of aversion from God, which is the consequence both of original sin and actual mortal sin?

This process is called justification.

Q. What, then, does the justification of the sinner include?

Justification includes, 1. Cleanness from all grievous sins at least, together with the remission of eternal punishment; and 2. The sanctification and renewal of the interior man.

> "You are washed, you are sanctified, you are justified in the name of our Lord Jesus Christ and the Spirit of our God." (1 Cor. 6:11.)

Q. What first gives rise to the justification of the sinner?

Actual grace, which enlightens the sinner, and excites him to turn to God.

Q. What must man do on his part, in order to attain to justification?

He must, with the assistance of grace, voluntarily turn to God, and believe all that God has revealed, especially that we are justified by Jesus Christ.

Q. What effect has this belief on the sinner?

1. The sinner is struck with a wholesome fear of the justice of God, but hopes to obtain pardon from His mercy; 2. Then he begins to love God, is sorry for his sins, resolves to lead a new life, agreeable to God, and receives the Sacrament of Baptism, or, if he is baptized, the Sacrament of Penance.

Q. What does the sinner receive in the Sacrament of Baptism or Penance?

He receives sanctifying grace, and together with it the remission of his sins and interior sanctification, by which he is really made just, acceptable to God, a child of God, and heir of Heaven.

Q. How long does sanctifying grace remain in the soul of the justified man?

As long as he does not commit mortal sin.

Q. What fruits does the justified man produce by the help of grace?

He produces good—i.e., meritorious—works; "for every good tree bringeth forth good fruit." (Matt. 7: 17.)

Q. What do we merit by the good works which we perform in the state of grace?

1. An increase of sanctifying grace; and 2. Eternal salvation (2 Tim. 4:8).

Q. Whence do such good works derive their intrinsic value or meritoriousness?

From the infinite merits of Jesus Christ, whose living members we are through sanctifying grace.

"I am the vine, you the branches: he that abideth in Me, and I in him, the same beareth much fruit; for without Me you can do nothing." (John 15:5.)

Q. Is every Christian bound to do good works?

Yes; for "every tree that doth not yield good fruit shall be cut down, and cast into the fire." (Matt. 3:10.)

"As a body without the spirit is dead; so also faith without works is dead." (James 2:26.)

Q. What good works should we perform before all others?

1. Those which are commanded to all Christians by the Commandments of God and of the Church; and 2. Those which are necessary or useful to fulfil the duties of our state of life.

Q. What other good works are especially recommended to us in Holy Scripture?

Prayer, fasting, and almsgiving; by which, in general, are understood the works of devotion, mortification, and charity.

Q. What does God especially regard in our good works?

Our supernatural intention, by which we may obtain from God great reward even for small works.

"Whosoever shall give you to drink a cup of water in My name because you belong to Christ, amen I say to you, he shall not lose his reward." (Mark 9:40.)

Q. What means must we particularly use in order to obtain grace?

The Holy Sacraments and Prayer.

Q. Do both these means give us grace in the same manner and in the same measure?

No; for, 1. The Sacraments produce grace in us; Prayer obtains it for us; 2. Through the Sacraments we obtain those special graces for which they were instituted; but through Prayer we receive all sorts of graces, except those which can be obtained only by the Sacraments.

THE SACRAMENTS

Q. What is a Sacrament?

It is a visible sign, instituted by Jesus Christ, by which invisible grace is communicated to our souls.

Q. Was there in the ancient Church of Israel any equivalent for the Sacraments?

Yes, there were several visible signs, i.e., external rites or ceremonies instituted by Almighty God to convey graces or spiritual gifts and remission of sin.

Q. What were some of these things?

First, the rite of circumcision, whereby not only Jewish boys became heirs to all the promises made to Abraham, but even believing gentiles became, in the eyes of God, children of Abraham and heirs to all the glorious promises made him. Secondly, the ceremony for the forgiveness of sin.

> "And the Lord spoke unto Moses, saying: Speak unto the children of Israel:
>
> "When a man or woman shall commit any sin that men commit, to commit a trespass against the

Lord, and that soul shall be guilty; then they shall confess their sin which they have done; and he shall make restitution for his guilt in full, and add unto it the fifth part thereof, and give it unto him in respect of whom he hath been guilty. But if the man have no kinsman to whom restitution may be made for the guilt, the restitution for guilt which is made shall be the Lord's, even the priest's; besides the ram of the atonement, whereby atonement shall be made for him." (Num. 5:5-8.)

"And the Lord spoke unto Moses, saying: Speak unto the children of Israel, saying:

"If any one shall sin through error, in any of the things which the Lord hath commanded not to be done, and shall do any one of them: if the anointed priest shall sin so as to bring guilt on the people, then let him offer for his sin, which he hath sinned, a young bullock, without blemish unto the Lord for a sin-offering." (Levit. 4:1-3.)

"And if any one of the common people sin through error, in doing any of the things which the Lord hath commanded not to be done, and be guilty: if his sin, which he hath sinned, be known to him, then he shall bring for his offering a goat, a female without blemish, for his sin which he hath sinned. And he shall lay his hand upon the head of the sin-offering, and kill the sin-offering in the place of the burnt-offering. And the priest shall take of the blood thereof with his finger, and put it upon the horns of the altar of burnt-offering, and all the remaining blood thereof shall he pour out at the base of the altar. And all the fat thereof shall he take away, as the fat is taken away from off the sacrifice of peace-offerings; and the priest shall make it smoke upon the altar for a sweet savour unto the Lord; and the priest shall make atonement for him, and he shall be forgiven." (Levit. 4:27-31.)

Q. How many things are necessary to constitute a Sacrament?

Three: 1. A visible sign; 2. An invisible grace; and 3. The institution by Jesus Christ.

Q. Why must the Sacraments of the New Law be instituted by Christ?

Because only God, Who is the author of grace, can attach to an external act of man the power to confer grace. Thus in the Old Law God, speaking through Moses, established the rites and ceremonies that were to give grace or forgiveness of sin then, and in the New Law God, speaking immediately through the Second Person of the Blessed Trinity, Jesus Christ our Lord, is the sole dispenser of grace.

Q. What grace do the Sacraments effect?

1. They communicate, or increase, sanctifying grace; 2. Each Sacrament communicates other peculiar graces according to the end for which it has been instituted.

Q. How must we receive the Sacraments, in order that they may produce these graces in us?

We must prepare ourselves well for them, and then receive them worthily.

Q. What sin does he commit who receives a Sacrament unworthily?

He commits a very grievous sin—a sacrilege.

Q. Does not the efficacy of the Sacraments also depend on the worthiness or unworthiness of those who administer them?

No; for the Sacraments have their efficacy, not from him who administers them, but from the merits of Jesus Christ, by whom they were instituted.

The Sacraments are, as it were, channels through which flow to us the graces which Jesus has merited for us by His bitter Passion and death.

Q. How many Sacraments has Christ instituted?

Seven: Baptism; Confirmation; Holy Eucharist; Penance; Extreme Unction; Holy Orders; and Matrimony.

Q. How are the Sacraments divided?

They are divided, 1. Into Sacraments of the *living* and Sacraments of the *dead*; and 2. Into such as can be received only *once*, and such as can be received *more than once.*

Q. Which are the Sacraments of the living?

The Sacraments of the living are: Confirmation; Holy Eucharist; Extreme Unction; Holy Orders, and Matrimony.

Q. Why are they called Sacraments of the Living?

Because, in order to receive them, we must have supernatural life—that is, sanctifying grace.

Q. Which are the Sacraments of the dead?

The Sacraments of the *dead* are Baptism and Penance.

Q. Why are they called Sacraments of the Dead?

Because, when we receive them, we either have not, or at least are not obliged to have, the life of grace.

Q. Which Sacraments can be received only once?

Baptism, Confirmation, and Holy Orders.

Q. Why can these Sacraments be received but once?

Because they imprint upon the soul an indelible character, or spiritual mark, which consecrates and dedicates him who receives them in a special manner to the service of God, and remains forever, and will add either to his glory in Heaven or to his misery in hell.

Q. Whence have we received those ceremonies which, in the administration of the Sacraments, are used together with the signs instituted by Christ?

From the Catholic Church, which, under the assistance of the Holy Ghost, has ordained them for the increase of our devotion and reverence.

BAPTISM

"Going therefore teach ye all nations, BAPTIZING them in the name of the Father and of the Son and of the Holy Ghost." (Matt. 28:19.)

Q. What is Baptism?

Baptism is the Sacrament which cleanses us from original sin, makes us Christians, children of God, and heirs of Heaven. It corresponds in a measure to circumcision in the Old Law whereby one became a child of Abraham, or it is like taking out one's naturalization papers in the Kingdom of God.

Its transcendent efficacy was foretold long before by Ezekiel, through whom God said:

> "I will sprinkle clean water upon you, and ye shall be clean; from all your uncleannesses, and from all your idols, will I cleanse you." (Ezek. 36:25.)
>
> "He that believeth and is baptized shall be saved; but he that believeth not shall be condemned." (Mark 16:16.)

Q. Are actual sins ever remitted by Baptism?

Actual sins and all the punishment due to them are

remitted by Baptism, if the person baptized be guilty of any.

Q. Is Baptism necessary to salvation?

Yes, because without it we cannot enter into the Kingdom of Heaven.

"Unless a man be born again of water and the Holy Ghost, he cannot enter into the Kingdom of God." (John 3:5.) God has not clearly revealed what becomes of those children who die without Baptism. We know that they are not admitted to the supernatural or beatific vision of God. On the other hand they have no actual sin for which to undergo punishment. Catholic theologians commonly assign them to a place of natural happiness.

Q. Who can administer Baptism?

The priest is the ordinary minister of Baptism; but in case of necessity any one who has the use of reason may baptize.

Q. How is Baptism given?

Whoever baptizes should pour water on the head of the person to be baptized, and say, while pouring the water: *I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost.*

Q. What dispositions are required for Baptism?

That the person to be baptized should, if grown up, have the desire to be baptized, have sincere sorrow for sin and the firm intention of accepting in belief and in practice all that Jesus Christ our Lord has revealed.

Q. Can anything ever be substituted for Baptism of water?

Yes, Baptism of blood and Baptism of desire.

Q. What is Baptism of blood?

Baptism of blood is the shedding of one's blood for the faith of Christ, as happened in the case of certain early Christians who before they could receive Baptism by water were slain for refusing to renounce faith in Christ.

"He that shall lose his life for My sake shall find it." (Matt. 10:39.)

Q. What is Baptism of desire?

By Baptism of desire we mean perfect love of God, which necessarily includes the intention and the desire to do all that God wants us to in order to please Him and save our souls. Since Baptism is the ordinary means of saving our souls, any one with perfect love of God will have at least the implicit desire of Baptism even though, through no fault of his own, he has never heard of it.

Q. What is meant by perfect love of God?

By perfect love of God is meant to love God for His own sake because of His own intrinsic goodness and beauty without any admixture of self.

Q. Is there any other love of God besides this perfect love?

Yes, we can love God because He is so good to us.

Q. Is Baptism of blood or of desire sufficient to produce the effects of Baptism of water?

Baptism of blood or of desire is sufficient to produce the effects of the Baptism of water, if it is impossible to receive the Baptism of water.

Q. What do we promise in Baptism?

In Baptism we promise to renounce the devil with all his works and pomps; to believe all that God has

revealed, to avoid sin, and to lead a new life agreeable to God. On the other hand, God promises to us His grace and eternal salvation. These mutual promises are called the *Covenant of Baptism.*

Q. Why is the name of a saint given in Baptism?

The name of a saint is given in Baptism in order that the person baptized may imitate his virtues and have him for a protector.

CONFIRMATION

Q. What is Confirmation?

Confirmation is the Sacrament in which, through the Bishop's laying on of hands, anointing, and prayer, those already baptized receive the Holy Ghost to make them strong and perfect Christians and soldiers of Jesus Christ.

> "Now when the Apostles that were in Jerusalem had heard that Samaria had received the word of God, they sent to them Peter and John who, when they were come, prayed for them that they might receive the Holy Ghost. For He was not as yet come upon any of them; but they were only baptized in the name of the Lord Jesus. Then they laid their hands upon them, and they received the Holy Ghost." (Acts 8:14-17.)
>
> "And when Paul had imposed his hands upon them, the Holy Ghost came upon them." (Acts 19:6.)

Q. Who administer Confirmation?

The Bishops, as the successors of the Apostles, are the ordinary ministers of Confirmation.

Q. How does the bishop give Confirmation?

He extends his hands over those who are to be confirmed, prays that they may receive the Holy Ghost,

and anoints the forehead of each with holy chrism in the form of a cross.

Q. What is holy chrism?

It is a mixture of olive-oil and balsam, consecrated by the bishop.

Q. What does the bishop say in anointing the person he confirms?

I sign thee with the sign of the cross, and I confirm thee with the chrism of salvation, in the name of the Father, and of the Son, and of the Holy Ghost.

Q. What is meant by anointing the forehead with chrism in the form of a cross?

That the Christian who is confirmed must openly profess and practise his faith, never be ashamed of it, and rather die than deny it.

Q. Why does the bishop give the person he confirms a slight blow on the cheek?

To put him in mind that he must be ready to suffer everything, even death, for the sake of Christ.

Q. What is the necessary disposition to receive Confirmation worthily?

To be in the state of sanctifying grace.

Q. What special preparation should be made to receive Confirmation?

Persons of an age to learn should know the chief mysteries of faith and the duties of a Christian, and be instructed in the nature and effects of this Sacrament.

Q. Is it a sin to neglect Confirmation?

Yes, especially in these evil days when faith and

morals are exposed to so many and such violent temptations.

Q. Which are the effects of Confirmation?

An increase of sanctifying grace, the strengthening of our faith, and the gifts of the Holy Ghost.

Q. Which are the gifts of the Holy Ghost?

Wisdom, Understanding, Counsel, Fortitude, Knowledge, Piety, and Fear of the Lord.

Q. Why do we receive these gifts?

We receive the gift of the Fear of the Lord to fill us with a dread of sin; the gift of Piety to make us love God as a Father and obey Him because we love Him; the gift of Knowledge to enable us to discover the will of God in all things; the gift of Fortitude to strengthen us to do the will of God in all things; the gift of Counsel to warn us of the deceits of the devil, and of the dangers to salvation; the gift of Understanding to enable us to know more clearly the mysteries of faith; and the gift of Wisdom to give us a relish for the things of God, and to direct our whole life and all our actions to His honor and glory.

Q. Which are the twelve fruits of the Holy Ghost?

Charity, Joy, Peace, Patience, Benignity, Goodness, Long-suffering, Mildness, Faith, Modesty, Continency, and Chastity.

THE HOLY EUCHARIST

"While they were at supper Jesus took bread and blessed and broke, and gave to His disciples and said, Take ye and eat, THIS IS MY BODY; and taking the chalice He gave thanks and gave to them saying, Drink ye all of this, for THIS IS MY BLOOD of the New Testament which shall be shed for many unto

remission of sins." (Matt. 26:26-28. See also Mark 14:22-24, and Luke 22:19, 20.)

Q. What is the Holy Eucharist?

The Holy Eucharist is the Sacrament which contains the Body and Blood, Soul and Divinity of our Lord Jesus Christ under the appearances of bread and wine.

Q. When did Christ promise the Holy Eucharist?

Christ promised the Holy Eucharist, as recorded in the 6th Chapter of St. John, after the people whom He had fed miraculously with the loaves and fishes followed Him across the Sea of Galilee. He told them not to labor after the bread which perisheth but for the bread which He would give them: "The *bread* that I will give, is *My Flesh* for the life of the world." (John 6:52.)

And well did the Jews understand Him to speak of His own, His real, His substantial, His personal Flesh. For at once they strove amongst themselves saying: "How can this man give us His flesh to eat? Then Jesus said to them: Amen, amen I say unto you: Except you eat the Flesh of the Son of man, and drink His Blood, you shall not have life in you. He that eateth my Flesh, and drinketh My Blood, hath everlasting life: and I will raise him up in the last day. For My Flesh is meat indeed: and My Blood is drink indeed. He that eateth My Flesh, and drinketh My Blood, abideth in Me, and I in him. As the living Father hath sent Me, and I live by the Father; so he that eateth Me, the same also shall live by Me. This is the Bread that came down from Heaven. Not as your fathers did eat manna, and are dead. He that eateth this Bread, shall live for ever." (John 6:48-60.)

Q. Did the Jews believe Christ when He promised them His Flesh to eat?

Not all; some said, "This saying is hard and who

can hear it?" (John 6:61) and they walked no more with Him.

Q. Did the twelve Apostles believe Christ?

Yes, because, when Jesus said to the twelve, "Will you also go away?" Simon Peter, who was destined to be the head of those Apostles, the immovable rock on which Christ was to build His Church, against which the gates of hell should never prevail, anticipating the expression of the faith of his colleagues, exclaimed: "Lord, to whom shall we go? Thou hast the words of eternal life." (John 6:69.)

Peter believed. He, no more than the rest, could fathom the depths of this stupendous mystery—he, no more than the other Jews, could explain the *how*, the *manner* of the Real Presence. But, it was enough for him that Incarnate Wisdom had spoken: he knew that in believing Christ he could not be deceived, though sense should fail to see, and reason to comprehend, the intrinsic nature of the mystery.

Q. Did Christ teach that our senses are to be the guides to our faith?

No, for did not Christ rebuke Thomas Didymus because he made those senses the condition of his faith in the resurrection? "Except I shall *see* in His hands the print of the nails, and *put my finger* into the place of the nails, and *put my hand* into His side, I will not believe." (John 20:25.) And when our Saviour had allowed him the privilege of seeing and touching the prints of the nails and the wound in the side, what does He add? "Because thou hast seen Me, Thomas, thou hast believed: *blessed are they that have not seen, and have believed.*" (John 20:29.)

Many confound faith with knowledge. We are not asked to know, either in virtue of the testimony of our senses, or the intuitions or argumentative process of reason, the nature of any mystery or doctrine of religion; but we are commanded to receive their truth

upon the unerring testimony of the God-man, Who can neither be deceived Himself, nor deceive us. The mysteries of faith are to be believed by us not on the evidence of the senses or of reason, but on the evidence of the fact of their revelation.

Q. When did Christ institute the Holy Eucharist?

Christ instituted the Holy Eucharist at the Last Supper, the evening before His bitter Passion.

Q. Who were present when our Lord instituted the Holy Eucharist?

The twelve Apostles.

Q. Did the Apostles then find out how our Lord would give them His Flesh to eat?

Yes, for our Lord instituted the Holy Eucharist by taking bread, blessing, breaking, and giving to them, saying: *Take ye and eat. This is My Body;* and then by taking the cup of wine, blessing and giving it, saying to them: *Drink ye all of this. This is My blood which shall be shed for the remission of sins. Do this for a commemoration of Me.*"

And so the Apostles now understood that in eating the Body of their best Friend, and in drinking His Blood they were not to lacerate Him with their teeth and divide Him among themselves as they imagined, but that each one was to receive Him whole and entire under the appearance of bread and wine, and that He was at the same time to remain intact and unharmed in their presence. They had been present when He multiplied the loaves and fishes to feed several thousand people and now they saw Him multiply Himself to feed their souls.

Q. What happened when our Lord said, THIS IS MY BODY; THIS IS MY BLOOD?

When our Lord said, *This is My Body,* the substance of the bread was changed into the substance of His

Body; when He said, *This is My Blood,* the substance of the wine was changed into the substance of His Blood.

Q. How do we know that with these words, "This is My Body, this is My Blood," Christ gave His true Body and His true Blood to the Apostles?

We know it—1. Because Christ had long before promised to His disciples that He would give them His real Flesh to eat and His real Blood to drink, and because He then, at the Last Supper, expressly declared that that which He then gave them as food and drink was really His Body and His Blood; and 2. Because the Apostles and the Catholic Church have at all times believed and taught so.

Q. Is Jesus Christ whole and entire both under the form of bread and under the form of wine?

Yes, Jesus Christ is whole and entire both under the form of bread and under the form of wine.

> "Therefore, whosoever shall eat this bread *or* drink the chalice of the Lord unworthily shall be guilty of the Body *and* of the Blood of the Lord." (1 Cor. 11:27.)

Q. Did anything remain of the bread and wine after their substance had been changed into the substance of the Body and Blood of our Lord?

Only the appearances of bread and wine.

Q. What is meant by the appearances of bread and wine?

The form, color, taste, smell; that is, whatever the senses perceive of bread and wine.

Q. What is this change of the bread and wine into the body and blood of our Lord called?

Transubstantiation.

Q. How was the substance of the bread and wine changed into the substance of the Body and Blood of Christ?

By His almighty power.

Q. Did Christ give also to His Apostles power to change bread and wine into His Sacred Flesh and Blood?

Yes; He gave them that power with these words: "*Do this for a commemoration of Me.*" (Luke 22:19.)

Q. To whom did this power pass from the Apostles?

To the Bishops and Priests.

Q. Does this change of bread and wine into the Body and Blood of Christ continue to be made in the Church?

This change of bread and wine into the Body and Blood of Christ continues to be made in the Church by Jesus Christ through the ministry of His Priests during the Holy Sacrifice of the Mass, when they pronounce over the bread and wine these words: "*This is My Body, this is My Blood.*"

Q. What is our duty towards Jesus Christ present in the Holy Eucharist?

To visit Him frequently, to adore Him with the most profound humility and awe, and with the most ardent love and gratitude.

In order to show due honor to the Blessed Sacrament, or Holy Eucharist, the Church exposes It for public adoration, gives Benediction with It, carries It reverently about in solemn procession, and has established Feasts and Confraternities. As an emblem of adoration and love, a lamp is kept burning day and

night before the altar where the Blessed Sacrament is reserved in the tabernacle.

Q. Why did Christ institute the Holy Eucharist?

1. To unite us to Himself and to nourish our soul with His Divine life.
2. To increase sanctifying grace and all virtues in our soul.
3. To lessen our evil inclinations.
4. To be a pledge of everlasting life.
5. To fit our bodies for a glorious resurrection.
6. To continue the sacrifice of the Cross in His Church.

Q. How are we united to Jesus Christ in the Holy Eucharist?

By means of Holy Communion.

Q. What is Holy Communion?

Holy Communion is the receiving of the Body and Blood of Christ.

Q. What is necessary to make a good Communion?

To be in the state of sanctifying grace, to be fasting from midnight, and to be modestly dressed.

Q. Does he who receives Communion in mortal sin receive the Body and Blood of Christ?

He who receives Communion in mortal sin receives the Body and Blood of Christ, but does not receive His grace, and he commits a great sacrilege.

Q. Is it enough to be free from mortal sin to receive plentifully the graces of Holy Communion?

To receive plentifully the graces of Holy Communion it is not enough to be free from mortal sin, but we should be free from all affection to venial sin,

and should make acts of lively faith, of firm hope, and ardent love.

Q. What is the fast necessary for Holy Communion?

The fast necessary for Holy Communion is the abstaining from midnight from everything which is taken as food or drink.

Q. Is any one ever allowed to receive Holy Communion when not fasting?

Yes, any one in danger of death from sickness.

Q. When are we bound to receive Holy Communion?

During the Easter time and when in danger of death.

Q. Is it beneficial to receive Holy Communion frequently?

Yes, and we are urged by the Church to receive Holy Communion frequently and even daily, as nothing is a greater aid to a holy life than often to receive the Author of all grace and the Source of all good.

Q. What is our duty after receiving Holy Communion?

To spend some time in adoring our Lord, in thanking Him for the grace we have received, and in asking Him for the blessings we need.

THE HOLY SACRIFICE OF THE MASS

"Neither will I accept an offering at your hand. For from the rising of the sun even until the going down of the same My name is great among the nations; and in every place offerings are presented unto

My name, even pure oblations; for My name is great among the nations, saith the Lord of hosts." (Mal. 1: 10-12.)

Q. What is a Sacrifice?

A Sacrifice is that first and highest act of Religion, in which a duly-authorized person offers to God some sensible thing which is visibly immolated either physically or mystically, in token and acknowledgment of God's supreme dominion over all things and of our total dependence on Him.

Q. Have there been Sacrifices at all times?

Yes, the custom of offering sacrifices has existed in all times and among all nations of the world. They were offered by Cain and Abel. The Jewish High Priest offered an oblation morning and evening in the name of the people; first he burned incense upon the altar, then he offered an unbloody sacrifice consisting of flour, oil and frankincense. (Lev. 6:12-16.)

Q. What are the chief motives which urge mankind to offer sacrifice?

The consciousness of sin and the desire for reconciliation with God and because God often required or sanctioned the sacrifice. God not infrequently showed His approbation of sacrifice. He testified His acceptance of Abel's offering (Gen. 4:4), of Noe's (Gen. 8: 21), of the holocaust offered by the prophet Elias, which was consumed by fire from heaven (1 Kings 18:38). On many occasions God required a sacrifice, as in the case of Isaac (Gen. 22). He gave minute directions concerning the sacrificial offerings to the Jews by Moses' lips (Lev. 1:7, 16, 17).

Q. Were the sacrifices of the Old Law abolished?

Yes, they were abolished when the Old Law was succeeded by the New, as prophesied by Malachi (1:10,

11). They were merely figures of the sacrifice of the New Law.

Q. What is the Sacrifice of the New Law?

The Sacrifice of the New Law is the Son of God Himself, Jesus Christ, Who, by His death on the Cross, offered Himself to His Heavenly Father for us.

Q. Is the Sacrifice of Christ on the Cross the Sacrifice foretold by the Prophet Malachi?

No, the Sacrifice foretold by Malachi is the Sacrifice of the Mass.

Q. Who instituted the Sacrifice of the Mass?

Christ, at the Last Supper, when He offered Himself under the appearance of bread and wine to His Heavenly Father and commanded His Apostles henceforth to celebrate this Sacrifice.

Q. What did Christ say to the Apostles on that occasion?

"Do this in commemoration of Me."

Q. Is the Mass the same Sacrifice as that of the Cross?

It is essentially the same, but it is different in the manner in which it is offered. The Mass is the perpetual Sacrifice of the New Law in which Christ our Lord offers Himself by the hands of the Priest in an unbloody manner under the appearance of bread and wine to His Heavenly Father, as He once offered Himself on the Cross in a bloody manner.

Q. In what sense is the Mass the same Sacrifice as that of the Cross?

In this, that the offering and the Priest are the same, Christ our Lord. Moreover, the purpose for

which the Sacrifice of the Mass is offered is the same as that of the Sacrifice of the Cross.

Q. What was the purpose of the Sacrifice of the Cross?

To honor and glorify God; to thank Him for graces bestowed on the whole world; to satisfy God's justice for the sins of men; to obtain all graces and blessings.

Q. Does Christ really shed His Blood in the Sacrifice of the Mass?

No, because Christ can die no more, but the Mass is a true Sacrifice on account of the separated appearance of bread and wine which represent His bloody death on the Cross.

PENANCE

"He breathed on them and He said to them: 'Receive ye the Holy Ghost; whose sins you shall forgive, they are forgiven them; and whose sins you shall retain, they are retained." (John 20:22, 23.)

"Amen I say to you, whatsoever you shall bind upon earth shall be bound also in Heaven; and whatsoever you shall loose upon earth shall be loosed also in Heaven." (Matt. 18:18.)

Q. What is the Sacrament of Penance?

Penance is the Sacrament in which the sins committed after Baptism are forgiven.

Q. Is the word Penance used in any other sense?

It is sometimes used to mean the virtue of penance, that is, the disposition of heart by which man repents of his sins and is converted to God; and also the punishment by which man atones for the sins committed.

Q. How does the Sacrament of Penance remit sin and restore to the soul the friendship of God?

The Sacrament of Penance remits sin and restores the friendship of God to the soul by means of the absolution of the priest.

Q. How do we know that the priest has the power of absolving from the sins committed after Baptism?

We know that the priest has the power of absolving from the sins committed after Baptism, because Jesus Christ granted that power to the priests of His Church when He said: "*Receive ye the Holy Ghost. Whose sins you shall forgive, they are forgiven them; whose sins you shall retain, they are retained.*"

Q. How do the priests of the Church exercise the power of forgiving sins?

The priests of the Church exercise the power of forgiving sins by hearing the confession of sins, and granting pardon for them as ministers of God and in His name.

Q. What must we do to receive the Sacrament of Penance worthily?

1. We must examine our conscience.
2. We must have sorrow for our sins.
3. We must make a firm resolution never more to offend God.
4. We must confess our sins to the priest.
5. We must accept the penance which the priest gives us.

Q. What is the examination of conscience?

The examination of conscience is an earnest effort to recall to mind all the sins we have committed since our last worthy confession.

Q. How can we make a good examination of conscience?

We can make a good examination of conscience by calling to memory the commandments of God, the precepts of the Church, the seven capital sins, and the particular duties of our state in life, to find out the sins we have committed.

Q. What should we do before beginning the examination of conscience?

Before beginning the examination of conscience we should pray to God to give us light to know our sins and grace to detest them.

Q. What is contrition, or sorrow for sin?

Contrition, or sorrow for sin, is a hatred of sin and a true grief of the soul for having offended God, with a firm purpose of sinning no more.

Q. What kind of sorrow should we have for our sins?

The sorrow we should have for our sins should be interior, supernatural, universal, and sovereign.

Q. What is meant by saying that our sorrow should be interior?

That it should come from the heart, and not merely from the lips.

"Rend your heart, and not your garments." (Joel. 2:13.)

"A broken and a contrite heart, O God, Thou wilt not despise." (Ps. 51:19.)

Q. What is meant by saying that our sorrow should be supernatural?

Our sorrow to be supernatural should be prompted by the grace of God, and excited by motives which

spring from religious faith, and not by merely natural motives. A natural motive, for instance, would be that of the criminal who would be sorry that he did wrong because it has brought upon him fine and imprisonment. Scriptural examples of a natural motive may be found in the case of Saul, and of the supernatural motive in the case of King David.

Q. What is meant by saying that our sorrow should be universal?

That we should be sorry for all our mortal sins without exception.

Q. What is meant by saying that our sorrow should be sovereign?

That we should grieve more for having offended God than for any other evil that can befall us.

Q. Why should we be sorry for our sins?

We should be sorry for our sins, because sin is the greatest of evils and an offence against God our Creator, Preserver, and Redeemer, and because it shuts us out of Heaven and condemns us to the eternal pains of hell.

Q. How many kinds of contrition are there?

There are two kinds of contrition: perfect contrition and imperfect contrition.

Q. What is perfect contrition?

Perfect contrition is that which fills us with sorrow and hatred for sin, because it offends God, Who is infinitely good in Himself and worthy of all love.

Q. What is imperfect contrition?

Imperfect contrition is that by which we hate what offends God, because by it we lose Heaven and deserve hell; or because sin is so hateful in itself.

Q. Is imperfect contrition sufficient for a worthy confession?

Imperfect contrition is sufficient for a worthy confession, but we should endeavor to have perfect contrition.

Q. What is meant by a firm purpose of sinning no more?

By a firm purpose of sinning no more is meant a fixed resolve not only to avoid all mortal sin, but also its near occasions.

Q. What is meant by the near occasions of sin?

All the persons, places, and things that may easily lead us into sin.

CONFESSION

"As the Father hath sent Me, I also send you. . . . Receive ye the Holy Ghost. Whose sins you shall forgive, they are forgiven them; whose sins you shall retain, they are retained." (John 20:21-23.)

Q. What is Confession?

Confession is the telling of our sins to a duly authorized priest, for the purpose of obtaining forgiveness.

Q. What sins are we bound to confess?

We are bound to confess all our mortal sins, but it is well also to confess our venial sins.

Q. Which are the chief qualities of a good Confession?

The chief qualities of a good Confession are three: it must be humble, sincere, and entire.

Q. When is our Confession humble?

When we accuse ourselves of our sins with a deep sense of shame and sorrow for having offended God.

Q. When is our Confession sincere?

When we tell our sins honestly and truthfully, neither exaggerating nor excusing them.

Q. When is our Confession entire?

When we tell the number and kinds of our sins and any circumstances which could change their nature.

Q. What should we do if we cannot remember the number of our sins?

We should tell the number as nearly as possible, and say how often we may have sinned in a day, a week, or a month, and how long the habit or practice has lasted.

Q. Is our Confession worthy if, without our fault, we forget to confess a mortal sin?

Yes, our Confession is worthy, and the sin is forgiven; but it must be told in Confession if it again comes to our mind.

Q. Is it a grievous offence wilfully to conceal a mortal sin in Confession?

Yes, because we thereby tell a lie to the Holy Ghost, and make our Confession worthless.

Q. What must he do who has wilfully concealed a mortal sin in Confession?

He must not only confess it, but must also repeat all the sins he has committed since his last worthy Confession.

Q. Why does the priest give us a penance after Confession?

That we may satisfy God for the temporal punishment due to our sins.

Q. What kind of penances are imposed by a priest in Confession?

The penances imposed by the priest in Confession generally consist of some prayers, oftentimes few in number. In the olden days penances were very severe. In recent years the Church applies slight penances on the actual penitent and applies out of the abundant satisfaction of Christ and the Saints satisfaction in the sinner's place.

Q. Does not the Sacrament of Penance remit all punishment due to sin?

The Sacrament of Penance remits the eternal punishment due to sin, but it does not always remit the temporal punishment which God requires as satisfaction for our sins.

Q. Why does God require a temporal punishment as a satisfaction for sin?

To teach us the great evil of sin and to prevent us from falling again. Thus God forgave Moses for his weakness of faith on the occasion when he struck the rock twice to bring forth water, nevertheless upon this, one of the greatest of all His servants, He imposed the penance that he should see, but never enter, the Promised Land. (Num. 20:10, 11.) And again in the case of David, though his sin was forgiven him, as was declared by the Prophet Nathan, nevertheless after the forgiveness, a temporal penalty was imposed upon him. (2 Sam'l 12:13, 14.)

Q. Which are the chief means by which we satisfy God for the temporal punishment due to sin?

Prayer, fasting, almsgiving, all spiritual and corporal works of mercy, and the patient suffering of the ills of life.

Q. Which are the chief spiritual works of mercy?

To admonish the sinner, to instruct the ignorant, to counsel the doubtful, to comfort the sorrowful, to bear wrongs patiently, to forgive all injuries, and to pray for the living and the dead.

Q. Which are the chief corporal works of mercy?

To feed the hungry, to give drink to the thirsty, to clothe the naked, to ransom the captive, to harbor the harborless, to visit the sick, and to bury the dead.

THE MANNER OF MAKING A GOOD CONFESSION.

Q. What should we do on entering the confessional?

We should kneel, make the sign of the Cross, and say to the priest, *Bless me, father;* then add, *I confess to Almighty God and to you, father, that I have sinned.*

Q. Which are the first things we should tell the priest in Confession?

The time of our last Confession, and whether we said the penance and went to Holy Communion.

Q. After telling the time of our last Confession and Communion what should we do?

We should then confess all the mortal sins we have since committed, and all the venial sins we may wish to mention.

Q. Why need we not confess all the venial sins we have committed?

We are not obliged to mention in Confession all the venial sins we have committed, because Confession is the ordinary means of forgiving mortal sins, and though venial sins may be forgiven in Confession they

can be forgiven in other ways, namely, through prayer, fasting, and almsgiving, or may be reserved to be atoned for in Purgatory.

Q. What must we do when the confessor asks us questions?

We must answer them truthfully and clearly.

Q. What should we do after telling our sins?

We should listen with attention to the advice which the confessor may think proper to give.

Q. How should we end our Confession?

We should end our Confession by saying, *I accuse myself of these and also of all the sins of my past life,* telling, if we choose, one or several of our past sins.

Q. Why should we mention any of the forgiven sins of our past life?

There is no necessity for mentioning any such sin; however, it is helpful in the case of one who feels that the memory of past sins and past forgiveness may move him to greater sorrow and greater detestation of his present sins.

Q. What should we do while the priest is giving us absolution?

While the priest is giving us absolution we should from our heart renew the Act of Contrition.

INDULGENCES

Q. What is an Indulgence?

It is a remission, conferred by the power of the Church, of temporal punishment, remaining after the guilt of sin has been cancelled in the Sacrament of

Penance, and which, otherwise, we should have to endure either here or in Purgatory.

Q. Is an Indulgence a pardon of sin, or a license to commit sin?

It is not a pardon of sin, nor a license to commit sin; indeed one who is in a state of mortal sin cannot gain for himself an Indulgence.

Q. How many kinds of Indulgences are there?

There are two kinds—Plenary, and Partial.

Q. What is a Plenary Indulgence?

It is the total remission of the temporal punishment due to sin.

Q. What is a Partial Indulgence?

It is the remission of a part of the temporal punishment due to sin; thus a Partial Indulgence of seven years or three hundred days is the remission of that part of temporal punishment which would be remitted by the Church in former times by seven years or three hundred days of severe penance.

Q. How does the Church by means of Indulgences remit the temporal punishment due to sin?

By applying to us the infinite merits of Jesus Christ, and the superabundant satisfactions of the Blessed Virgin Mary and of the saints; which merits and satisfactions are its spiritual treasury.

Q. What is necessary to gain an Indulgence?

We must be in the state of grace and perform the works enjoined. That is, one must go to Confession and Communion, and perform the spiritual works, such as prayer, almsgiving, etc., that are prescribed.

EXTREME UNCTION

Q. What is the Sacrament of Extreme Unction?

Extreme Unction is the Sacrament which, through the anointing and prayer of the Priest, gives health and strength to the soul, and sometimes to the body, when we are in danger of death from sickness.

Q. What does Holy Scripture say of the Sacrament of Extreme Unction?

The Apostle St. James says in his Epistle (5:14,15): "Is any man sick among you, let him bring in the Priests of the Church, and let them pray over him, anointing him with oil in the name of the Lord; and the prayer of faith shall save the sick man, and the Lord shall raise him up, and if he be in sins, they shall be forgiven him."

Q. How is Extreme Unction administered?

The Priest anoints the different senses of the sick person with holy oil, and uses, at each anointing, this form of prayer: "Through this holy unction, and His most tender mercy, may the Lord forgive thee whatever sins thou hast committed by thy sight (by thy hearing, etc.) . . ."

Q. When should we receive Extreme Unction?

When we are in danger of death from sickness, but not when in health and exposed to the danger of death.

Q. Must we be in a dying condition before we may receive Extreme Unction?

No, as soon as we have become ill with a serious disease from which many people die, we are entitled to Extreme Unction, and it is well to receive this Sacrament early in our sickness when our mind is

clear to make a good confession and when we can be cured without too evident a miracle. The three prayers in the Ritual that the Priest uses after administering the Sacrament are for the recovery of the sick person. If the Priest waited until the person was at the point of death before administering this Sacrament he would be calling upon Almighty God every time to perform a miracle.

Relatives and friends need never be afraid that the sick person will be so alarmed by the suggestion of being anointed that more harm will result than good. It is the experience of Priests that sick people are greatly comforted by this Sacrament, and when told that it doubles their chance of recovery, they are very eager to receive it. It is the best of medicines, although natural remedies should by no means be neglected.

Q. Which are the effects of the Sacrament of Extreme Unction?

1. To comfort us in the pains of sickness and to strengthen us against temptation; 2. To remit venial sins and to cleanse our soul from the remains of sin; 3. To restore us to health, when God sees fit.

Q. What is meant by the remains of sin?

The inclination to evil and the weakness of the will which are the result of our sins, and which remain after our sins have been forgiven.

Q. How should we receive the Sacrament of Extreme Unction?

In the state of grace, and with lively faith and resignation to the will of God.

Q. Who is the minister of the Sacrament of Extreme Unction?

The Priest is the minister of the Sacrament of Extreme Unction.

HOLY ORDERS

Q. What is the Sacrament of Holy Orders?

Holy Orders is a Sacrament by which bishops, priests, and other ministers of the Church are ordained and receive the power and grace to perform their sacred duties.

Q. What are the principal powers of the Priesthood?

1. The power to change bread and wine into the Body and Blood of our Lord; and 2. The power to forgive sins.

Q. What is necessary to receive Holy Orders worthily?

It is necessary to be in the state of grace, to have the necessary knowledge and a divine call to this sacred office.

Q. How should Christians look upon the priests of the Church?

As the messengers of God and the dispensers of His mysteries.

Q. Who can confer the Sacrament of Holy Orders?

Bishops only, who have received this power by particular consecration.

Q. When St. Peter says that all Christians are "a kingly priesthood" (1 Peter 2:9) does he mean that all Christians are true Priests?

No, as the true priesthood of the Old Law was propagated by natural descent from Aaron, so it is also in the New Law propagated by a spiritual

descent from the Apostles—that is, by ordination. All Christians are priests merely in this sense that by their Baptism they are obliged to offer up to God internal or *spiritual sacrifices* of faith, hope, and charity, of prayer and mortification.

MATRIMONY

Q. By whom was Matrimony instituted?

Matrimony was instituted by God Himself, when He gave to Adam in Paradise Eve for his wife, that they both might lead a godly life, and live together in faithful and indissoluble love.

> "Therefore shall a man leave his father and his mother, and shall cleave unto his wife, and they shall be one flesh." (Gen. 2:24.)

Q. Was the sanctity of Matrimony always respected according to its original institution?

No. When by sin the entire human race had fallen away from God, the contract of marriage was no longer kept so holy, until our Saviour came and not only restored Matrimony as God originally instituted it, but even elevated it to the dignity of a Sacrament.

Q. How did Christ restore Matrimony to its original institution?

He ordained that Marriage should again, as it was from the beginning, subsist between one man and one woman only, and that unto the death of either of them; and He proposed the spiritual union of Himself with the Church as an example to married people. (Ephes. 5.)

> "Moses, by reason of the hardness of your heart, permitted you to put away your wives; but from the beginning it was not so. And I say to you, that whosoever shall put away his wife, and shall marry another, committeth adultery; and he that

shall marry her that is put away committeth adultery." (Matt. 19:8, 9; Luke 16:18; Mark 10: 11, 12.)

Q. What is the Sacrament of Matrimony?

Matrimony is the Sacrament by which two single persons, man and woman, are married to each other, and receive grace from God to discharge the duties of their state faithfully until death.

Q. Can a Catholic be validly married in any other way than by the Sacrament of Matrimony?

No, a Catholic cannot be validly married in any other way than by the Sacrament of Matrimony, because Christ raised marriage to the dignity of a Sacrament.

Q. Can the bond of Christian marriage be dissolved by any human power?

The bond of Christian marriage cannot be dissolved by any human power.

Q. Which are the effects of the Sacrament of Matrimony?

1. To sanctify the love of husband and wife; 2. To give them grace to bear with each other's weaknesses; 3. To enable them to bring up their children in the fear and love of God.

Q. To receive the Sacrament of Matrimony worthily is it necessary to be in the state of grace?

It is necessary to be in the state of grace, and to comply with the laws of the Church.

Q. Who has the right to make laws concerning the Sacrament of marriage?

The Church alone has the right to make laws concerning the Sacrament of marriage, though the State

also has the right to make laws concerning the civil effects of the marriage contract.

Q. Why do many marriages prove unhappy?

Many marriages prove unhappy because they are entered into hastily and without worthy motives.

Q. How should Catholics prepare for a holy and happy marriage?

By receiving the Sacraments of Penance and Holy Eucharist; by begging God to grant them a pure intention and to direct their choice; and by seeking the advice of their parents and the blessing of their pastors.

Q. What should married people consider when they are tempted to break their conjugal fidelity?

1. That by adultery they break the solemn contract they have made in the presence of God and of the Church;

2. That they break the most sacred bond by which, according to God's disposal, human society is united and kept together;

3. That they disturb domestic peace, hinder the good education of their children, and destroy the happiness of the whole family; and

4. That they expose themselves to the danger of falling into disgrace and misery, and all sorts of sins and vices, and even of being severely chastised, and ultimately entirely rejected by God Himself.

> "He that committeth adultery with a woman lacketh understanding; he doeth it that would *destroy his own soul.* Wounds and dishonor shall he get, and his reproach shall not be wiped away." (Prov. 6:32, 33.)

PRAYER

Q. Is there any other means of obtaining God's grace than the Sacraments?

There is another means of obtaining God's grace, and it is prayer.

Q. What is prayer?

Prayer is the lifting up of our minds and hearts to God to adore Him, to thank Him for His benefits, to ask His forgiveness, and to beg of Him all the graces we need whether for soul or body.

Q. Is prayer necessary to salvation?

Yes, for without it no one having the use of reason can be saved.

Q. At what particular times should we pray?

On Sundays and holydays, every morning and night, in all dangers, temptations, and afflictions.

Q. How should we pray?

With attention; with a sense of our own helplessness and dependence upon God; with a great desire for the graces we beg of God; with trust in God's goodness; and with perseverance.

Q. But does not God already know what we stand in need of?

Most certainly; but we do not pray to tell God what we stand in need of, but to acknowledge Him as the Giver of all good gifts, to testify our dependence on Him, and thereby to render ourselves more worthy of His gifts.

Q. What are the principal fruits of Prayer?

1. Prayer unites us to God; 2. Makes us heavenly-minded; 3. Strengthens us against evil; 4. Gives us

zeal and energy for good; 5. Comforts us in adversity; and 6. Obtains help for us in time of need, and the grace of perseverance unto death.

Q. Which are the prayers most recommended to us?

The Lord's Prayer, the Hail Mary, the Apostles' Creed, the Confiteor, and the Acts of Faith, Hope, Love, and Contrition.

Q. Are prayers said with distractions of any avail?

Prayers said with wilful distractions are of no avail.

"He that keepeth the commandment keepeth his soul; but he that despiseth His ways shall die." (Prov. 19:16.)

"And He that keepeth thy soul, doth not He know it? And shall not He render to every man according to his work?" (Prov. 24:12.)

"For there will be no future to the evil man, the lamp of the wicked shall be put out." (Prov. 24:20.)

"Boast not thyself of tomorrow; for thou knowest not what a day may bring forth." (Prov. 27: 1.)

WHY JEWS BECOME CATHOLICS

By ROSALIE MARIE LEVY
Box 158, Station D.
New York City

The Vatican, 20th February, 1925.

Miss R. M. Levy,
New York, N. Y.

Dear Miss Levy:

I beg to acknowledge, with sincere thanks, the receipt of two copies of your excellent book "Why Jews Become Catholics"—one presented to the Holy Father in filial homage, and the other to me.

On behalf of His Holiness I congratulate you in the first place on the great grace you received in embracing the True Church, and secondly on the further blessing of zeal in bringing to the knowledge of your former co-religionists the truths of our holy Faith.

In the hope that abundant fruit amongst the great Jewish population may crown your zealous efforts, and as a token of particular benevolence, His Holiness, from his heart, imparts to you the Apostolic Benediction.

With the assurance of my esteem, I am, dear Miss Levy,

Yours very faithfully in Christ,
(Signed) P. CARD. GASPARRI.

"I have already read your book 'Why Jews Become Catholics' and am just delighted with it. It is indeed a wonderfully fine and interesting collection of most edifying stories, the ready of which is bound to do much good to Jews and Catholics and others."—(Rt. Rev. C. Van de Ven, D.D., Alexandria, La., Nov. 10, 1924.)

"One of the most delightful books of its kind that I have ever seen is 'Why Jews Become Catholics' a volume compiled and edited by Rosalie Marie Levy. There is a long list of narratives in this very thrilling collection and each is vivid and throbbing with human interest, human life and human passion. It is something of a surprise to learn how many of the children of Israel have come into the Fold and nothing could be more delightful reading for a leisurely hour than the story of the various paths and the sometimes curious

messengers by which our Jewish friends have been led into the Church. It would be ideal spiritual reading for family groups and I can think of nothing more appropriate or delightful for use in refectory when religious have reading during meals."—(Father Cavanaugh of Notre Dame University, in the Catholic Vigil, Grand Rapids, Mich., Mar. 11, 1925.)

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